The Lutheran Standard

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OU SHALL BE MY WITNESSES

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SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

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FEATURES

Page

3 Ephphatha—Be Opened . . . Lewis Holm
The deaf and the blind go to Bible camp too.

6 Modern Versions . . . . Florence Ekstrand
The parable of the Good Samaritan as it might be enacted in congregations today.

11 The Campus Is My Parish . King Bradow
A campus pastor tells about his work.

12 A Lutheran Looks at Billy Graham . . . . . Wilfred Bockelman

15 Someone Else's Grandpa
How the Division of Charities helps individuals to carry out their ministry of love.

REGULAR DEPARTMENTS

5 Karl A. Olsson . . Megatons and Sparrows

18 Editorials . . . . . Redeem the Words!

28 Question Box . . Can Divorcees Remarry?

30 Family Size . . . . . Parallels

31 Lifelines . . . . . To Know Is to Love

7 News 20 Mr. Editor

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About This Issue . . .

By the time you get this issue, it may be a trifle [late] to try water-skiing with your eyes closed. But we h[ope] that the article beginning on page 3, which tells [about] man who did this, will help you to appreciate the [circ]umstances of people who are deaf or blind or h[ave] some other handicap. And that it will help you to t[hink] them as normal people, fellow-citizens in God's kingd[om].

People with handicaps are as interested in the var[ious] aspects of the church's ministry as anyone. The acc[om]-

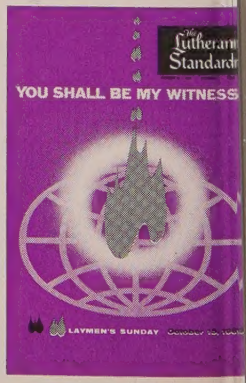
panying picture shows a group of deaf people listen[ing] to Billy Graham preach—through the hands of th[eir] leader. If you have heard Dr. Graham, you'll be es[pe]-cially interested in learning more about his beliefs, [as] reported by Associate Editor Bockelman.

If there is a gap in your thinking between the resp[on]-sibility of a Christian to meet his neighbor's needs a[nd] the institutional work of the Division of Charit[ies]. "Someone Else's Grandpa" may help to fill it in. T[he] church's organized charities are meant to carry our a[ct] of brotherly love just a little further than we could [do] by ourselves.

Increased enrollments at colleges this fall give add[ed] importance to the ministry discussed in "The Campus [Is] My Parish." With more Lutherans attending st[ate] schools, the responsibility of the church to minister [to] them in these formative years increases.

* * *

The next issue will be dated a week before Reform[ation] tion Day and will feature articles relating to the R[e]-ormation.



Perhaps you've seen the cover design on your church bulletin board. It calls attention to Laymen's Sunday, to be observed throughout the church on Oct. 15. See story on page 24.

Ephphatha - Be Opened

The American Lutheran Church is opening doors for the deaf and blind

By Lewis Holm

A BLIND boy whizzes along on water skis, not faltering during his trip around the lake. At a cal signal he lets go the rope and skids upright within 20 feet of the dock.

A group of deaf youth gather around an evening mpfire and sing with voices and hands, infusing h new meaning the old words:

"Truly I'd love thee,
Truly I'd serve thee,
Light of my soul,
My joy, my crown."

t is the Ephphatha Missions Bible camp, held for one-week periods every year at the Jeannette lm Knutson Camp, 35 miles north of Brainerd, nn.

Ephphatha Missions, a service agency of the C's Division of Charities, devotes the first week camp to helping blind or partially sighted young ple. Deaf and hard of hearing youth are at camp second week. All the campers are between 14 l 20 years old.

Big Braille hymnals and Bibles are among the first ngs the visitor notices during the week the blind in camp. One would imagine that such big ks would be heavy and hard to handle, but they made so that they are light despite their size. e large print Bibles kept on hand for those who see well enough to use them are heavy and ky, but not the Braille books.

You have already gathered that hymn singing and le study are prominent in the Ephphatha camp gram. And you're right. Of course, there are er things too, such as recreation and social living. e other boys and girls, the blind children enter all these activities with interest and zest.

Another thing you would have noticed was the g water hose mounted on stakes and stretched d-high from the lodge at the top of the hill, where the buildings are, all the way down to the beach.

When I first saw it I wondered, "What kind of irrigating do they do here?" Then I realized that this hose was a guide line to help the campers get from one place to the other.

We got there toward the end of the week, after the campers had become adjusted to their surroundings, but I never did see one of the campers use that guide line. I don't understand how they do it, but they found their way around remarkably well.

The blind and partially sighted young people were a cheerful and happy group. Perhaps one reason for their happiness was the fact that here they were understood and appreciated and treated as people. Of course, they do become wistful occasionally.

One touching little incident happened when a blind girl was taken for a short canoe ride on Big Trout Lake. It was one of those days when the

All Ephphatha Missions pastors were at camp. From left are I. M. Thvedt, Kenneth Finnestad, Sterling Simonson, and Walter Olson.

lake was blue and calm, and billowing white clouds scudded across the blue sky above Camp Knutson.

As they rode, the sighted couple who were paddling tried to describe the sail boat moored nearby and to tell the blind girl where they were in relation to the dock and the beach.

The blind girl sat very still, enjoying the soft movement of the canoe in the gentle waters, feeling the light breeze on her face, hearing the lapping of the waves against the canoe.

Then in a wistful voice she uttered her hope. From the depths of her total blindness she said, "I wish that I could see the sky."

That was all she said. But how do you explain what the summer sky looks like to someone who can't see it? Can you describe its blueness or the changing shapes of the white clouds as they foam and churn?

The people who were in the canoe with her appreciate more now the blessing of being able to see the sky.

One of the most impressive hours was the Friday review session. As a former curriculum editor, the writer was shocked when the Rev. Sterling H. Simonson, executive director of Ephphatha Missions, asked the group on Friday what the main idea for Monday had been.

You can hardly expect children to remember from one day to the next, let alone to reach back with their memories over four days of intensive classes and activities and come up with the answer to a question like that!

But the blind children soon proved that Director Simonson was right. Without hesitation someone said, "The church of God is not a building, but the people of God at work all over the world."

Another added, "It is our responsibility to spread the word, to stand up for Christ."

They remembered Tuesday's and Wednesday's lessons just as well, and Thursday's was easy for them to recall.

Then it dawned on me. These young people can't jot down in a notebook for easy reference what they hear. They can't refer to their notes. They have to remember, so they do.

It should be said that their work involves much more than memorizing. When they were asked, on the last day of class, what one thing they would remember from their week at camp they gave some good and self-revealing answers.

"It's up to us to use our abilities and talents as best we can."

"We should witness for Christ too —not just leave it up to the minister."

"Be faithful in the duties in the church."

"The Lord is always with us no matter where we go."

The accomplishments of the blind are remarkable. Some who are totally blind have learned to water ski. To do this their sense of balance must be well-developed and their reactions very quick.

One of the members of the staff tells of the time he closed his eyes while water skiing. Although an expert skier, he lost his balance almost immediately and plunged into the water.

It is a real thrill to see the expression of satisfaction on the face of the youth as they return from a lake trip on skis. They have accomplished a difficult feat and are justly pro of it.

But it is just as thrilling to them sing the good hymns that or the Lord, and to watch them their hands to answer questions their faith.

It is the silence of the camp you notice when the deaf and of hearing are there.

To illustrate: one day we hea strange whirring sound, followe a solid thud. Since the sound from a wooded area near the lak walked over that way to see wh was. As we walked we heard it a Whir . . . . . thud. Whir . . . . .

We discovered an archery ran the woods. The strange noise made by arrows flying through air and hitting the straw target.

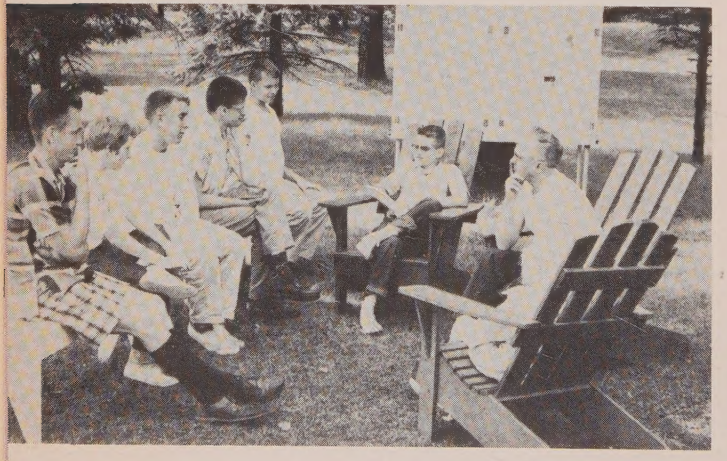
It was not one Bible camper ticing marksmanship: it was them. They were chatting gail "signing" to one another. But made no noise, for when you your companions don't hear s there is no reason to make any.

During the week the deaf we camp Director Simonson spoke a the "language of relationships," of his favorite subjects. He uses term to say that one communic with others non-verbally through tures, facial expression, and ge attitude. A genuine smile, for ample, speaks volumes in the guage of relationships.

The trained workers on the are in rapport, at one with, the and hard of hearing, because are able, to some extent, to put th selves in the place of those they w with.

In other words, what you are sp

Pastor Simonson leads a discussion with a group of blind and partially-sighted students in an outdoor setting at Camp Knutson.



Because of their deficiency in hearing, these young people ord items at the canteen by pointing to a chart standing on the cou

re convincingly to the deaf than
at you say. The deaf are quick to
ognize genuine interest and sincer-
in a person, even though he may
be able to communicate with them
bally.

The deaf want more than any-
ng else to be treated as people.
ey wish that others would realize
t they too have hopes, fears, am-
ons, dreams, and joys. But because
s so difficult to communicate with
m, many people have an aversion
the deaf.

We discovered, in the short time
were there, that many of the
f have a fine sense of humor. On
occasion we watched a tall, smil-
youth ask for the pepper. He did
say, "Please pass the pepper."

He first gestured to get the at-
tion of someone sitting at the other
of the long dinner table. Satis-
that the other person was watch-
, he raised one hand before him
shook it in short, staccato, up
down movements.

He then put one finger across his
per lip and pretended to sneeze
orously, but without making a
nd.

The meaning of his gestures was
nistakable. Smiling broadly at the
ith's silent slang, the person at the
er end of the table passed him the
pper.

Bible camp is only a part of the
rk of Ephphatha Missions. During
rest of the year the four-man
phatha staff works busily and
hfully with those who have sight
hearing problems.

The Rev. Sterling H. Simonson,
ux Falls, S.D., is executive director
he Ephphatha work. He also serves
deaf in Sioux Falls and the sur-
nding area.

The Rev. Ingvald Thvedt has served
Ephphatha Church at Faribault,
nn., since 1953. He serves many
the students of the Minnesota
ille and Sight Saving School and
Minnesota School for the Deaf,
state institutions located in Fari-
lt.

The Rev. Walter R. Olson is pastor
he Bread of Life Church in Min-
ota's Twin Cities. He has served
this church, which was specially
igned to meet the needs of the
f, since 1955.

Newest member of the team is the
. Kenneth Finnestad, of Saskatoon,
k., whose large assignment is to
e as chaplain to deaf persons and

(Continued on page 14)

MEGATONS AND SPARROWS

By Karl A. Olsson

All of us with a normal capacity for being afraid must be just a little intimidated and depressed by all the big stuff ready to go off. The Russians are ready to fiddle with a bomb that is so big and destructive that it's uneconomical, and we are beginning to rattle our sabers in resumed nuclear testing. And just about everywhere people are talking about fallout shelters.

I went down into my basement the other night. The house is of unmodern Chicago construction and the basement floor is a bare twelve inches below the ground level. This is fine for floods. While our friends go sailing around on steamer trunks and old table leaves, we are high and dry. But it's very poor for fallout. I picked out the southeast corner of the shallow basement as the place where we would have to dig down. It's darker there and gives the illusion of security. Perhaps there, I thought, we could find a covert from the tempest.

We would have to work at night and carry away the earth in the trunk of our car and bring in the ventilation equipment in re-labelled crates, and we would have to swear the children to secrecy. And then maybe if the wind were right and if the Russians missed the center of Chicago in the right direction and if we got some sort of warning—maybe if all this happened, we could survive the first and the second horrors.

THE BIG WEARINESS

But my imagination would not go on. I felt suddenly very tired. For every other kind of planning we do is for life. We remodel and we rebuild or we build a new house or a new summer cottage and in all the fever and the fret we are sustained by the image of what all this will mean. The broken fingernails and the plaster-dust and the aching back and the cold meals are nothing, for in the midst of the small irritations which attend building, the vision breaks upon us. We see the new thing as it will be when it is finished: good honest wood and fresh paint and clear glass and clean red brick and green sod and bushes and flowers. And in the midst of all this we see life: living children and dogs and cats and birds and butterflies.

But a fallout shelter is for death. It has the gloomy air of a life preserver or a life boat, a fire hose or fire extinguisher. Nobody is really interested in these things. It takes the sternest disciplinary actions and the threat of fine and imprisonment to keep safety equipment up to date. When life is right, the rubber in the hoses rots and the life preservers become friable and the caulking in the life boats dries and crumbles. So that the mind must literally be taken by the scruff of the neck and bent toward death.

THE BIG FEAR

I woke in the night and thought about that fallout shelter in the southeast corner of the shallow basement and I laughed a little bitter laugh. Would it ever get finished, and even so, would it do any earthly good? I thought of all the dead children and the dead youth and my mind came at last to dwell upon what our Lord said about the hairs on our head and the sparrows and the grass of the field which is alive in the field today and tomorrow is thrown into the oven.

What did our Lord know of megatons? There is no answer to that. But he did know about death. Sudden, violent, devastating death. Fires and floods and earthquakes and wars and famines and plagues. He knew about this. And he knew about the incredibly fragile life of the Palestinian sparrow that had the misfortune of being edible. And yet in the midst of all this like a great living and impregnable fallout shelter was the stonework of God's care. A mighty fortress in which all of us may live and have our being. And therefore he said, "Don't be anxious." Only the blessed absurdity, the impossible possibility of that command can nerve us to face the burdensome uncertainty of our time.

MODERN VERSIONS

by Flo... Eks...

GEORGE JONES came to the regular Tuesday evening Brotherhood dinner at Main Street Lutheran Church. Stooped and rheumatic, his 1940 coat and vest not matching his trousers, George leaned against a wall and rubbed together the dollar and a half that would buy his dinner. On his Old Age Assistance budget, it would have bought hamburger, oatmeal, and tea for himself and Annie, but tonight it was buying assurance.

He'd been having that pain through his left shoulder again. Not that he was afraid of dying, but these days when he just sat, it was hard to keep it out of his mind that next week could be the last. Or tomorrow.

"Come to Brotherhood," the pastor had added after a comforting visit. "The fellowship will do you good, give you something else to think about."

Now by chance Jim Brown passed through the door soon after George Jones, but Jim barely glanced at the old man. It was understandable. Jim was president of the Brotherhood, and he was silently praying there wouldn't be an argument tonight when they disbursed the money they'd made on the annual harvest dinner.

So likewise, Tom Johnson, when he came to the place and saw him, passed by on the other side. George owned no property, and Tom was looking for property owners, preferably those in the high-tax Main Street section. The water bond issue was coming up again, and it was high time somebody got on the ball and organized public opinion.

But Joe Syrowski, as he entered, came to where the old man was, and he shook hands with George. Now Joe was an odd one. He didn't even have a Lutheran background. True, he had taken instruction and joined the church, and he was giving to the church more than a tenth of the income from his scrap iron business behind the stockyards, and he read a worn Bible in his cluttered office. But he didn't "fit," with his dark skin, bushy hair, and his odd remarks about "the kingdom of God being inside you."

Joe didn't talk much, mostly listened to old George. But someone heard Joe say, "Come on down tomorrow, I need your advice on some things." And when the table prayer was sung, old George lifted up his head and sang right along.

* * *

It came to pass that three weeks before Mary Smith's fifth child was due, her husband took the family's 1954 Plymouth and disappeared, leaving her with a three-month rent bill, a two-month electric bill, and no groceries.

Now by chance, Jane White passed by on her way to church. As a district officer in the ALCW, a member of the conference Charities Committee, a Sunday school teacher, and a member of three local church committees, it seemed as if there were errands to church almost every day. She cast a sympathizing eye at the Smith house, but time was always short, and she passed by on the other side.

So likewise Alice Green, when she passed by on her way to bridge club, said, "Mary Smith knew what she was getting into when she married that no-good. They never did go to church. Seems to me her folks were Catholic. If she needs help, let the Catholics help them." And she passed by on the other side.

But Millie Black, as she took her boisterous three-year-old twins for a walk, came to the Smith house, and she had compassion, and stopped in. Some of the problems were to... for Millie Black, but she helped ... Smith get in touch with people ... could help her. She brought ... bread, she gave Mary Smith a ... manent, and the night that the ... Smith child was born, Millie ... prayed a little prayer with ... Smith. Then she bundled up ... other four little Smiths and bo... them down on her fold-out da...

"I don't dig all the doctrine," ... Millie Black, "but I've found the ... chapter of Romans and it wor... go of me."

* * *

And it also came to pass ... Johnny Thompson's parents m... for the third time this year, ... Johnny found himself lost in ... Central High. He grew his hair ... duck tail and found approval ... the gang that hung out at th... end of the parking lot. It was ... long journey to skipping sc... stealing cars, juvenile court, and ... role in the custody of the Luth... pastor.

"Johnny Thompson needs a ... maritan," said the pastor. Now ... chance the church teen-agers ... him at League, but they were ... raising money to go to the M... convention, and they passed by ... the other side. So likewise their ... ents, when they bothered to li... said, "There are places for boys ... that," and they too passed by on ... other side.

But Gary Gray, an oddball t... ager who sometimes made his ... ents squirm, came to the place w... Johnny was. He talked to Joh... about things like sin and death, ... giveness and the new life. He ... fended him, listened to him, c... selled him, shared with him, ta... him how to weld and how to s... a reasonable golf score, and fo... him an after-school job at the su... market. And even after Joh... Thompson joined the high sc... choir, Gary's parents looked a... uncomfortably and wondered w... the neighbors were saying.

"And Jesus said to him, 'Go ... do likewise.'"

Mrs. Ekstrand is a free lance wri... in Kalispell, Mont.

INTERNATIONAL

theran Conferences Planned

Two continental Lutheran conferes are planned within the next five rs, the Lutheran World Federan's Commission on World Mission, eting in Berlin, Germany, was told its director, Dr. Arne Sovik.

One of the events will be another -Asia Lutheran Conference. Originy, this meeting was scheduled to ng delegates to Indonesia in Octo- this year. It was postponed, hower, and Dr. Sovik said that the earst possibility will be 1964.

The third All-Africa Lutheran Conence will be held in Ethiopia in 65. The LWF has accepted an ination from Emperor Haile Selassie.

ean Grueber Defends Scharf

Dean Heinrich Grueber of Berlin, rman Protestant leader, has strongprotested against insults and charges leveled by an East German Communist newspaper against Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany (EKID).

His protest was addressed to *Neues Deutschland*, which published an article denouncing Dr. Scharf as an advocate of West German "militarists." The article was interpreted in church quarters as an unofficial rejection of Dr. Scharf's application for revocation of his recent expulsion from East Berlin by Communist authorities.

"To denounce Dr. Scharf, who is a man of peace and reconciliation, as an atomic war promoter is an insult which I and many of my friends cannot leave uncontradicted," Dean Grueber wrote.

The newspaper refused to print the letter.

Organists, take note

Hundreds of organists from the upper midwest region are expected to attend the Augsburg Organ Music Clinic in Minneapolis, Minn., Oct. 23.

Dr. David N. Johnson of St. Olaf College, Northfield, Minn., will be featured organist and speaker at the clinic, which is sponsored by Augsburg Publishing House of Minneapolis.

The organ clinic formerly has been held in conjunction with a choral music clinic, but this year the two clinics will be held separately—the Organ Music Clinic Oct. 23 at 3 P.M. at First Congregational Church and the Choral Music Clinic Jan. 6 at Central Lutheran Church, Minneapolis. Both sessions are open to church musicians, pastors, teachers, and students, without charge.

Dr. Johnson holds the AAGO degree of the American Guild of Organists, and a doctorate from Syracuse University. His published compositions include seven anthems and a set of choral responses.

Churchmen Mourn Death of U.N.'s Dag Hammarskjold

Lutheran churchmen have paid tribute to the work and life of Dag Hammarskjold, Secretary General of the United Nations and a Swedish Lutheran, since his death in a plane crash in Northern Rhodesia on Sept. 18.

Dr. Fredrik A. Schiotz, president of the ALC, sent a cable to Archbishop Gunnar Hultgren at Uppsala, Sweden, to express the sympathy of the ALC. In it he said: "We thank God for his unswerving faithfulness in a service that made him the world's foremost peacemaker."

He added, "Blessed be his memory."

In a letter addressed to Frederick H. Boland of Ireland, president of the UN 15th General Assembly, Dr. O. Frederick Nolde described Mr. Hammarskjold as "a Christian layman who faithfully and tirelessly pursued his high responsibilities as a dedicated international civil servant." Dr. Nolde, director of the Commission of the Churches on International Affairs, an agency of the World Council of Churches and the International Missionary Council, also said of Mr. Hammarskjold: "His contribution and his example will serve as an inspiration on the unending and tortuous path to peace with justice and freedom."

Dr. Nolde's letter was one of many tributes from religious leaders.

Dr. Philip A. Johnson, executive secretary of the Division of Public Relations of the National Lutheran Council, described Mr. Hammarskjold as "one of the most distinguished sons of the Lutheran Church" who "has made the supreme sacrifice in his unceasing search for peace."

This is the official United Nations portrait of the late Dag Hammarskjold, UN secretary general, who died in a Northern Rhodesia plane crash en route to talks on the Congo crisis. A Lutheran who spent his formative years as a member of the household of Archbishop Nathan Soderblom, then Primate of the Church of Sweden, Mr. Hammarskjold was religiously-motivated in his patient, courageous work for peace. Churchmen around the world mourned his death as a tragic loss. —RNS photo

"Fearless, fair, and tireless in his devotion to the service of the world community, he, like Count Folke Bernadotte before him, earned the respect and affection of all who truly desire peace among the nations," Dr. Johnson said.

Studies Protestant-Catholic Problems in the U.S.

Dr. K. E. Skydsgaard of the University of Copenhagen, Denmark, director of the Lutheran World Federation's Commission on Inter-Confessional Research, is in this country for a six-week study of Protestant-Roman Catholic relationships.

The study continues the noted Lutheran theologian's research into the theology of Roman Catholicism and other Christian confessions which has taken him to major European centers of Catholicism, including Rome, since the program was inaugurated in February, 1960.

"We are trying to conduct a very sober, scholarly study, attempting to

get to the various points where we are divided," he said.

If Protestants and Catholics "do not try to start afresh" in attempting to understand their differences, he added, "we will go no step further, we will come to the day of judgment and be in the same place."

Dr. Skydsgaard is editor of a book on the forthcoming Second Vatican Council, expected to be published late in 1961. The volume will contain comments on the council by European and American Lutheran theologians and will show its significance for church unity from the viewpoint of the Lutheran Reformation.

Japan Mission Thanks ALC

A greeting and expression of thanks has been received from the Japan Mission of the ALC by Dr. Fredrik A. Schiotz, ALC president. In a letter from Missionary Orlando K. Hash, a member of the resolutions committee of the Japan Mission, which met at Nojiri, Aug. 29-31, was included the following paragraph:

"We would like to express our grateful thanks to you and through you to the Church at home for your concern for the work here and for sharing in it with us through your prayers and financial support. Please extend our greetings as opportunities arise."

LWF to Publish Study Books

The coming Ecumenical Council of the Roman Catholic Church, pulpit and altar fellowship, the Lutheran confessions, and other questions of doctrine and practice will be subjects for studies to be published by the Commission on Theology of the Lutheran World Federation.

The commission, which met in Helsinki, Finland, Aug. 4-13, announced the forthcoming publication of a volume on "The Gospel and the Ecumenical Council."

Americans involved in the study of the place and use of the Lutheran confessions are: Dr. Eugene Fevold, professor of church history, Luther Seminary, St. Paul, Minn., and Dr. Robert Fischer, professor of church history, Chicago Lutheran Seminary, Maywood, Ill.

Dr. Fred Meuser, professor of church history, Evangelical Lutheran Seminary, Columbus, Ohio, will be engaged in work on the volume concerning the question of fellowship.

NATIONAL

Top Ten News Stories Rated

The controversy over federal aid to church-related schools was rated as the top religious news story so far this year by the president of the Lutheran Editors' and Managers' Association at its meeting in Philadelphia, Pa., Sept. 20-21.

Dr. Albert P. Stauderman's list of top ten religious news stories included these four in the following order: Communist attempts to divide the Evangelical Church in Germany, hostilities against the Catholic Church in Latin America, the "freedom rides" and other integration movements, and the coming Second Vatican Council and developments in Protestant-Catholic relations.

Dr. Stauderman, who is associate editor of *The Lutheran*, the organ of the United Lutheran Church in America, rated the remaining five of the top ten stories, in order of their importance:

The Russian Orthodox Church's application for membership in the World Council of Churches.

Movements toward Protestant unity such as the so-called "Blake proposal" and, on the other hand, denominational splits such as the recent suspension of fellowship between the Lutheran Church—Missouri Synod and the Wisconsin Evangelical Lutheran Synod.

Protests of church groups against nuclear testing and pleas for disarmament.

The growth of "fundamentalist semi-religious movements" such as

---

Hundreds of thousands of pieces of literature are sent out to pastors and congregational leaders of the ALC each month by various church offices. Three mailings is the average for each month, including materials relating to the particular phase of church work being stressed for that month. Ordinary mailings run from 5,000 to 11,000 packets. Some 50,000 copies of the "Commentator" are sent out monthly. And each issue of the "Stewardship Digest" numbers 600,000. These are sent out on request, as are many other materials that are sampled in the regular mailings.

Responsibility for producing many of these materials and for sending out all large mailings is assumed by the Central Service Section. Certain office functions common to all departments, such as duplicating, addressing, order-filling, packaging, and mailing are performed for all by this department. This relieves department personnel of many routine

hn Birch Society and the Christian usade which are attacking major urch groups.

Renewed debate in many states over nday "blue laws."

Discussing the Roman Catholic mpaign for federal aid to parochial hools, Dr. Stauderman said this re-lted in a "questionable victory—no deral aid for any school" this year.

lo. Synod Recruits Workers

The Lutheran Church—Missouri nod has launched a nationwide ef-rt to alleviate the shortage of trained ıtheran social workers with the for-ation of the Lutheran Social Work holarships, Inc.

The new organization will recruit ofessionally trained social workers, ovide scholarships for qualified ap-icants, and direct placement of aduates with member agencies.

In an address at the meeting, Dr. enry J. Whiting, executive secre-y of the National Lutheran Coun-'s Division of Welfare said that hile there is no "precise formula" to termine the specific functions of urch and state in social work, both ust share a responsibility for human elfare.

"The church will carry forward its cial ministry consistent with the ord of God and the actual situation," said. "God also may work through the state as an order of his creative activity to accomplish his will and purpose for man."

About People

An ALC college president has been knighted by the King of Denmark. He is **Dr. C. C. Madsen,** president of Dana College, Blair, Neb. Dr. Madsen received the title of Knight of the Order of Dannebrog in recognition of his valuable contribution to the strengthening of Danish-American cultural relations.

The Rev. John Hoy Wagner Jr., 32, who has served for the last four years in the work of urban church planning in the NLC's Division of American Missions, has been appointed executive director of the Department of the Urban Church of the National Council of the Churches of Christ in the U.S.A. He succeeds the Rev. Meryl Ruoss, who now heads the Board of Strategy and Development of the United Presbyterian Church in the U.S.A.

Estelle Griffen, parish education staff member, is doing post graduate work at the University of Minnesota this fall.

Charles A. Schroeder, 28-year-old ALC layman from Lanesboro, Minn., has completed a two-year assignment with the "Greek Team," an interchurch project aimed at the redevelopment of rural areas in northern Greece.

Mr. Schroeder devoted his time in Greece to teaching residents of remote areas ways to improve their living standards through modern farming methods. He was sponsored as a member of the team by the Lutheran World Federation Department of World Service. A qualified man with some agricultural experience and education is being sought to replace Mr. Schroeder.

The Rev. Charles M. Cooper has begun his service as second president of Pacific Lutheran Theological Seminary, Berkeley, Calif. Dr. Cooper has served for the past eight years as president of the Ministerium of Pennsylvania, oldest and largest of the synods of the United Lutheran Church in America. He succeeds **Dr. Charles B. Foelsch,** who now serves the Christ the King Church in Chicago's loop.

Dr. Jaroslav J. Pelikan Jr., 37-year-old Lutheran theological scholar, writer, and teacher, has been named professor of ecclesiastical history at the Divinity School of Yale University, effective July 1, 1962. Dr. Pelikan will

duties, reduces duplication of effort, and permits more efficient use of storage space. The Central Service Section now occupies three complete floors in a building across the alley from church headquarters in Minneapolis.

The mailing operation begins when a representative of a division of the church (Teddi Gulhaugen, Luther League) consults with Grant V. Walseth, director of the section (extreme left), or one of his assistants. Many of the desired materials are duplicated by the Central Service Section (left center). All items are collected, packaged and mailed (right center). The section keeps up-to-date mailing lists that include 40,000 names. The job is not completed, of course, until the materials are put to use in the congregations. At extreme right Pastor J. M. Grimsrud, Minneapolis, receives his "Stewardship Digest"s from mailman Gordon Acker.

Problems of Inner City Churches Discussed in NLC Conference

More than 85 Lutheran American missions executives, pastors, and laymen heard five theologians describe the problems of the modern urban church and then spent hours discussing those problems at the National Lutheran Council-sponsored Home Mission Conference held in Chicago, Ill., Sept. 20-22.

The ALC was represented by 25 men, and the Lutheran Church–Missouri Synod by 13. Seven Lutheran bodies were represented.

Major addresses were given by the ALC's Dr. Warren Quanbeck, Luther Seminary, St. Paul, Minn.; Dr. Joseph Sittler, Federated Faculties, University of Chicago; Dr. Martin Scharlemann, Concordia Seminary, St. Louis, Mo.; Dr. Karl Hertz, Wittenberg University, Springfield, Ohio; and Dr. Walter Kloetzli, NLC Division of American Missions executive.

Problems of the urban church, long a major concern of all denominations because of its special difficulties, were faced as the discussion groups pondered the following questions:

How can the effectiveness of an urban church be estimated?

How can a city church be identified with and involved in its community?

How can a city church solve the problems of class and caste?

On which basis can a denomination decide how to allocate mission funds to inner city work?

What social research is necessary in order to do effective work in the cities of the U.S.?

How should the church be structured for inner city work?

Conclusions reached by the various discussion groups included the fact that faith, love, and imagination are necessary to the solution of inner city problems. The inner city crisis, one group decided, is really an opportunity to return to the primary aims of the church. The church must listen to the Word, to voices from within itself, and to the city, and then proclaim its message so that it speaks to the people of today.

Another group pointed out that the multiplication of Protestant programs in the cities constitutes a blight on the church's witness, and that denominational prestige and structure are not to be maintained at the cost of weakness in the inner city program.

Destructive to urban work, thought one group, are pastorates that are too short. Necessary are better indoctrination of people and pastors, better membership transfer programs, and willingness to urge departing members to transfer their membership to the congregation in their new community.

The possibilities of holding informal as well as formal services, of renting instead of building churches in communities, and of providing pastors who serve as "troubleshoo" were discussed.

It is important, several gr agreed, to use the social agencies exist in the cities, for they usually a wealth of information availabl the churches. Also important, said, are the possibilities of wo with other Protestants in facing mon inner city problems.

It was the consensus of one g that every congregation should a social action committee, and wherever possible, the metropo areas should have adequately st Lutheran councils. Such cou would work with their metropo area council of churches.

The church, it was agreed, commit itself to the entire metro tan area, especially to the inner c It must adjust its ministry acco to the area it serves, and yet re an over-all view. It must be ope ecumenical relations in practical ters.

And the church body should port inner city work with money men, "without hope of gain."

ABOUT PEOPLE . . . from page 9

resign as professor of historical theology at the University of Chicago's Federated Theological Faculty to accept the appointment. He is regarded as a leading Protestant authority on the Protestant-Roman Catholic dialogue. He is the author of *The Riddle of Roman Catholicism*, award-winning book, and several other books.

Welfare Conference Oct. 23

"The Living Congregation Ser will be the theme of the National theran Social Welfare Conferenc be held in Cleveland, Ohio, Octo 23-26.

One of the highlights of the c ference will be the Krumbholz M morial Lectures, to be presented Dr. E. Theodore Bachmann, UL executive.

LSAA to Meet Episcopalians

The Lutheran Student Associat of America will suspend its ann Ashram next year to hold a jo study conference with the Natio Canterbury Association, the stud movement of the Protestant Episco Church.

Preliminary plans for the ecum ical venture were approved by LSAA's Legislative Council at its nual meeting, held at Williams B Wis., Aug. 23-27.

The council unanimously adopt a resolution that the two groups co bine their summer sessions in a jo study conference on the Nation Student Christian Federation ther for the 1962 Life and Mission of t

(Continued on page

HELP! New ALC missions need your assistance. Send names and addresses of all Lutherans living in or moving to . . .

COMMUNITY	CONTACT PASTORS
TITUSVILLE, FLA.	Claude Tejan, 31 Royal Palm Court, Titusville, Fla.
NEW BRIGHTON, MINN.	Herman P. Senft, 2019 Thorndale Ave., New Brighton, Minn.
JACKSONVILLE, FLA. (Sherwood Forest).	Paul Lautenschlager, 4011 Harbor View Drive, Jacksonville, Fla.
MILTON-FREEWATER, ORE.	Richard G. Nieman, 506 Parkview, Milton-Freewater, Ore.
NEWHALL, CALIF.	Clarence Lund, 25129 Wheeler Rd., Newhall, Calif.
FRESNO, CALIF.	Tom Natterstad, 5144 N. Angus Ave., Fresno, Calif.
TIBURON, CALIF.	Sig Sandrock, 8 Lomite Dr., Mill Valley, Calif.
WHITTIER, CALIF.	G. L. Belgum, 14751 E. Palm Ave., La Puente, Calif.
SANDY, UTAH	Berton Hushagen, 1376 E. 8850 St. S., Sandy, Utah.
HUNTINGTON BEACH, CALIF.	Loren Buelow, 15252 Yorkshire, Huntington Beach, Calif.
VISALIA, CALIF.	Laurel Gray, 2507 Princeton Dr., Visalia, Calif.

THE CAMPUS IS MY PARISH

By King Bradow

WHAT will life be like in 25 years? What will people be thinking? What new inventions will e changed everyday activities?

ne of the most logical places to look for answers hese questions is the colleges and universities of land. We may be weary of hearing the familiar ds that the student of today is the leader of orrow, but the saying is true. Our ability to dle our social, political, and economic problems he future will depend to a large degree on the lity of teacher and student on campus today. research laboratories of our great universities e already changed our lives more than we real- and the coming months and years will undoubt- bring more far-reaching changes.

hese are only some of the reasons why the col- and university campus today is such a tre- dously important place. With its experimenta- and its never-ceasing attempts to understand transmit the rapidly growing body of human wledge, it can be an exciting place. This same erimentation and change can also make the cam- an uncomfortable place, at times, but perhaps is simply one more reason for saying that the rch most assuredly must be present.

nd the church is present. Many colleges are rch-founded and operated. But the majority of ege students today attend tax-supported schools, the majority of Lutheran students are found in -Lutheran institutions. The church is represented these other cam- es by the various ns of the campus istry.

or the American heran Church and other members of National Luther- Council, this spe- zed ministry is direct concern of NLC's Division College and Uni- ity Work and of men and women serve on its staff. are in this con- cern as a campus pastor who has as his parish the Ohio State University in Columbus.

What are my duties? There are, of course, students to be served. Last year, there were some 1,800 Lutheran students at Ohio State from a student body of just under 25,000. The number will increase as the student body swells to 40,000 within 10 years.

On most campuses there are more students than we can serve adequately, but we try. We have worship services, as is the case on an increasing number of campuses. There are the student visitation programs, the social activities, and the other efforts to keep students from becoming lost in the crowd. In a sense, these are much like the usual activities of the ordinary parish and are equally important.

But students do not live in an ordinary world. In their campus world they are constantly being taught to ask questions. They are trained to take nothing simply on authority but to examine, test, and investigate. So a very important part of a campus pastor's work is to stimulate students to ask the right questions, especially in the area of religion. What standards should be used to determine right and wrong? How does faith fit together with classroom knowledge? These are some of the questions Christian students should be asking.

These questions need answers. Every campus pastor tries hard to help his students find for themselves the answers to their basic questions. The seminars, discussion groups, and Bible studies all work toward that goal. So do the outside lecturers who come to the Student Center to speak. So do the programs and the activities of the Lutheran Student Association of America. Counselling can be a personal, individual grappling with the same objectives.

Pastor Bradow chats with a student in his office.

At some universities there are religion classes taught for credit. At Ohio State

(Continued on page 16)

A LUTHERAN LOOKS AT Bi

WHATEVER your opinion of Billy Graham may be, one thing you can't do is to ignore him. Last month he completed a massive crusade in Philadelphia.

When he appeared in Minneapolis-St. Paul this summer for an eight-day crusade, 40,000 people sat in the hot afternoon sun to hear him at the opening service on a Sunday afternoon. On the following Sunday 75,000 sat in an even hotter sun to hear him. The total attendance for the week was more than 300,000.

Since I sat at the press table, someone mistaking me for a member of the Graham staff came up and asked me, "Where can I go to take a picture of Billy? I drove 600 miles to hear him and I just have to take his picture." That's an illustration of his popularity.

I attended four of the crusade services; I heard Graham address nearly 400 ministers at a breakfast. Two thousand persons attending a businessmen's luncheon in his honor were so hushed during his address that you could have heard a feather drop. Four thousand students crowded every square inch of sitting and standing space at a University of Minnesota auditorium to hear him. I had a 50-minute private interview with him during which we discussed mostly doctrine.

I suppose it's only natural that the first thing a Lutheran would think of in his evaluation of Graham is doctrinal differences. My interview with Graham convinced me that these differences are not nearly as great as one might suppose, and those that do exist are for the most part differences in terminology.

One would assume that, as a Southern Baptist, Graham would be opposed to infant baptism. In his early years as an evangelist objections were raised by many Lutheran pastors that Graham rejected the doctrine of baptismal regeneration, the teaching that an infant becomes a Christian through baptism.

"I still have some personal problems in this matter of infant baptism," he said, "but all of my children with the exception of the youngest were baptized as infants." (Mrs. Graham and the children are Presbyterians.)

"I have some difficulty," he said, "in accepting the indiscriminate baptism of infants without a careful regard as to whether the parents have any intention of fulfilling the promises they make. But I do believe that something happens at the baptism of an infant, particularly if the parents are Christians and teach their children Christian truths from childhood. We cannot fully understand the mysteries of God, but I believe a miracle can happen in these children so that they are regenerated, that is, made Christian, through infant baptism. If you want to call that baptismal regeneration, that's all right with me."

A large part of my interview with Graham was spent in discussing his understanding of conversion.

"I am aware that terminology is a problem here, and it may be that my terminology is not entirely correct," he said. "I suppose what I call conversion could more accurately be called 'a conscious realization of what God has done for the individual.'"

"For some people regeneration and conversion happen at the same time," the evangelist said. "These people never were Christians until—perhaps at one of my services or at another service—they felt the overpowering work of the Holy Spirit which caused them consciously to accept the forgiveness that Christ offers."

But Graham fully granted that not every Christian need have a violent emotional experience to which he can point as the beginning of his Christian life. He grants that there are many who were made Christians in infant baptism and who because of the Christian training in their homes never have known a time when they were not Christians. Yet for these people too there must come a time when they become personally conscious of this. He grants that the terminology may be called into question but this "personally becoming conscious" of the fact that yo a Christian is what Graham call version. He is careful to point ou it is regeneration, the act of God not "conversion" (or "personall coming conscious" of regenera that makes a person a Christian

I was eager to have a discussion Billy on his understanding of the trine of the church. "Is the Graham organization, which ha annual budget of $4,000,000, tional church body or denomin or is there the likelihood that it become one?" I asked. "What become of it after you die?"

"No, our organization is n church," the evangelist answ "There are a number of differ between us and a denominatio church body. For instance, we d administer the sacraments, and w not ordain a clergy. We are set u a special service organization sp izing in evangelism. We go in community only when we have invited by the churches there to them do a job in evangelism. whole program is geared to people into existing churches an to start a new one."

"In fact," he said, "we do not mit a continuing group to carry name after a crusade is over. Fo stance, in several cities those have sung in our choir have wa to continue as a Billy Graham after the crusade. But we absol refuse permission for this, for w not want to become a separate ch body. Some people have encour us to start a college and seminary we have always refused."

As to the future of the organ tion, Billy said that he has wri down his opinions as a kind of sonal testament on evangelism. there is a continuing need for type of organization after his de he hopes that Leighton Ford continue as its director. Mr. Ford associate and brother-in-law Graham, is to begin work soon on doctorate at Oxford University England. Dr. Graham considers

raham

By Wilfred Bockelman

Associate editor Bockelman talks with Dr. Graham in the latter's office.

most scholarly evangelist in the rld today.

When one tries to evaluate the Billy aham program, he must recognize t he cannot do so as objectively as might think he can. Before he can n begin talking doctrine, he al-dy has an emotional, musical, and tural bent that keeps him from ng totally objective. He doesn't d to apologize for this, but he s need to recognize it.

For instance, at the ministers' akfast I referred to, the Lutherans e far outnumbered, even though y form a majority in the Twin ies. Lutherans just don't gravitate urally to the Graham approach. ne of the hymns that were sung h great gusto—from memory and hout music—were strange to me. ey weren't "Lutheran" hymns, t's all. And when they did sing y Hope Is Built on Nothing Less an Jesus' Blood and Righteous-s," they sang it to a swinging gos-melody that rubbed my Lutheran the wrong way. Very frankly, much more edified by the mel-that's in our Lutheran hymnal.

And, speaking of music, I have p respect for the Christian conse-tion and musical abiltiy of soloist orge Beverly Shea, particularly en he sings, "How Great Thou ," but I prefer the anthems and solos I hear in my Lutheran rch. I marvel at the dexterity with ch Ted Smith can race across the board and stick in all those extra es that the composer didn't write, my preference is for the organ ny church.

'm not arguing that my prefer-e is better than the preference of ny others. In fact, it's quite prob-able that the majority of the 75,000 people at the Graham service preferred George Bev Shea and Ted Smith to the music I hear in my church. Furthermore, I need constantly to be on guard so that I recognize these personal preferences for what they are and not as underlying doctrinal differences.

The one aspect about the Graham approach that I question most seriously is the altar call or his invitation to come to the front for a decision. And yet, having said that, let me hasten to testify that I always find his altar call and the response to it to be an overpowering spiritual experience. This is the high point of every service and is indeed a holy moment.

Note also that I did not say the altar call is wrong or bad, but I am aware of its dangers. I do not find the emotional persuasion that is used objectionable; I feel there is more of it present than ardent Graham supporters will admit and not as much of it as his opponents like to think there is.

My objection is that it tends to create doubt in the minds of many people who are already Christians. For example, I took my daughters to a crusade service. Before we went, they asked, "Are we supposed to go up front too?"

My answer was, "That will be up to you. If when the time comes you feel inclined to do so, I'll certainly not try to keep you from it; in fact, I'll accompany you."

Then I pointed out to them what they already knew, that they have been Christians since their baptism and that every Sunday when they go to church, confess their sins, receive absolution, and confess their faith, they are in effect "going forward" and giving a Christian testimony.

My daughters did not decide to go forward for a decision at the crusade service, but on the way home one of them said, "He made me feel that I wasn't really a Christian if I didn't go up front."

It is my honest conviction that Billy Graham does not make it clear enough in his sermon and in his invitation that there may be many in the audience who are already Christians but who look upon "coming forward" as just another opportunity to bear witness to their faith. This would tend to take away some of the confusion.

At the same time I'm fully aware that many people attending the crusade are trying so hard to escape Christ that they will grasp at any straw that gives them hope that maybe they are all right just as they are. These are the people that Billy undoubtedly is trying to reach, and it may well be that these would never be reached if it were not for some such direct confrontation of their need of salvation as Graham brings them. But I still feel that it would be possible to reach these and at the same time not bring doubt into the minds of those who are already Christians.

There are some definite by-products and opportunities for evangelism that come to a community whenever Billy Graham comes to town. For one thing, it's "safe" to talk about religion. The embarrassment is taken away. For instance, I had been catching the bus with a neighbor every morning for about six months. He's a Roman Catholic. We've never discussed religion. During the Graham

crusade we got around to talking about religion.

My wife was invited to a neighborhood coffee, and the talk just naturally began with Billy Graham and centered on religion.

One clergyman put it this way: "Whenever Billy Graham comes to town I have to do a lot of re-examining of my own congregation program and of my own preaching. Some of the questions I have to ask myself are: "Why do 75,000 people sit through two and one-half hours of hot sun to hear him? What is there about him or his message that people like? Is there something lacking in my message? Do we in our program of instruction and confirmation place too much emphasis on an intellectual comprehension of doctrine and not enough on personal commitment?"

Much is made of the fact that the decisions made at a Graham crusade don't last. This objection I must honestly face when I analyze his work, but his coming to town also forces me to scrutinize the record of my own church just as carefully.

For example, last year the ALC churches in the Minneapolis-St. Paul area received 195 adults by baptism, 748 adults by confirmation, and 1,258 children by confirmation. During this same period of time these churches dropped 958 adults from their roles because they had become inactive.

There is really no "official" Lutheran position on this world-known evangelist. The closest thing to it—at least in the ALC—is a resolution adopted by the Church Council on Feb. 9, 1961.

The top of page 25 of the minutes of that meeting reads as follows:

Resolution III—Re: Resolution introduced by Dr. Thompson on behalf of Evangelism Commission concerning Billy Graham Crusades.

"WHEREAS, Many pastors and lay people of our church are interested in the religious crusades of Billy Graham in this and foreign countries; and

"In order to assist our people in making decisions regarding any participation in such crusades; therefore

"Be it resolved, That the Church Council expresses thankfulness to God for the witness and ministry of the Word in all places and at all times, and expresses the judgment that each congregation of The American Lutheran Church, subject to the confessions and practices of The American Lutheran Church, is free to determine its own relationship to a Billy Graham evangelistic crusade."

This resolution has somewhat the effect of giving a grade of B-minus to something many people felt convinced was worthy of an A-plus, while others would have been pleased if it had rated a D-minus or even an F. It's pretty hard to get enthusiastic one way or another over a B-minus.

If the intention of the resolution was to "assist" congregations "in making decisions" regarding participating in Graham crusades, it gave them no clear-cut answer except to say, "Make up your own mind"—something which they had been doing right along anyway and for which they hardly needed special permission from the Church Council. But those congregations that wanted to participate in the Graham crusades now at least had the assurance that they would not be censured.

On the other hand—and this may easily be forgotten by ardent supporters of Graham—if a congregation "is free to determine its own relationship," then neither can it be censured if it chooses not to participate in a Graham crusade.

I am a Lutheran. For this I am grateful. It is within the Lutheran church that I have come to know and love my Savior. I do not apologize for the Lutheran approach of infant baptism and catechetical instruction. This is one of our approaches to evangelism. Furthermore, we believe in personal evangelism and visitation evangelism.

Along with our Lutheran tradition there comes a certain type of music and liturgy which I appreciate. It edifies me. I resent it just a little bit if anyone suggests that I can't really worship God in such a formal setting. Nevertheless I must never identify the form of liturgy and music which edifies me with the Gospel that it brings to me. Billy Graham's crusade undoubtedly reaches many people who would not be reached by a service in a Lutheran church. And if we were to be ruthlessly honest we would probably have to admit that there are many members of a Lutheran church who are more edified by a Billy Graham service than by the Lutheran liturgy.

I have a deep respect for Billy Graham as a person, as a Christian, as a church leader, and as an evangelist. I am well aware of the objections to him. Some of them are
founded; others are based on i
ance, sometimes on a deliberat
norance, born out of a refusal t
open-minded enough even to go
hear him speak. I want to t
personally and publicly that
Graham has done much to streng
my Christian life.

If I were the pastor of a cong
tion, I would in all probability
my congregation to support on
his crusades if it came to my
munity. If a neighboring Luth
congregation decided not to offi
support the campaign but stre
ened its own program, I would
no right to criticize that congrega
Undoubtedly, however, I would
ably be watching it quite careful
see whether it really was strengt
ing its program just as I would
pect it to be interested in lear
whether the Graham crusade
strengthened the program in our
gregation.

Ephphatha . . . from page 5

blind persons in the whole prov
of Saskatchewan. He began his c
laincy last June.

The area served by this four-
team of chaplains is small when
consider the large area of the A
The chaplains and others who
close to this work, however, are
ing that special service such as
give may be made available somet
soon to a much wider area of
church.

In the meantime the chaplains
concerned about ministering to
who have a hearing and sight
They are willing to counsel with
gregations that request help in
work, especially in the Upper M
west area of the church. Congre
tions in other parts of the church
also avail themselves of such cou
by correspondence, if not by a
sonal visit.

Ephphatha means "Be opened."
It is a word used in Mark's Gos
account of the healing of a d
man.

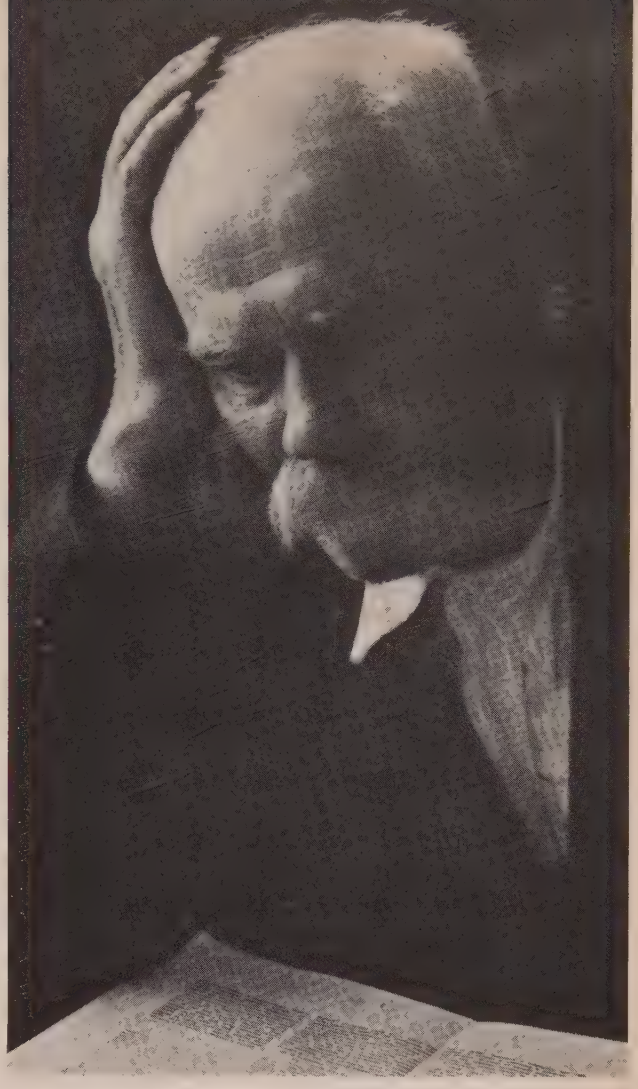
But to many who are deaf or h
of hearing, blind or partially sight
Ephphatha is far more than a wo

To them and to their families
means the spiritual opening of e
and eyes and hearts to receive
Gospel of Jesus Christ and to w
with him in the new life of faith.

ur ministry
love to . . .

Someone Else's Grandpa

The Division of Charities is a link in the chain of responsibility from the individual to the lonely and the troubled



THE lights were turned high at the Hansen home. Neighbors walking in the autumn air, ngent with leaf smoke, couldn't help but notice activities. It was Grandpa Hansen's birthday, d the family had come to celebrate.

Grandpa was getting older—85 now. Grandchil-n were told to talk a little louder, more distinctly, d more slowly. Grandpa had a harder time under-nding than he used to have. But they all loved n.

Even Joyce wasn't at all embarrassed to kiss him od-night, even though she was an embarrassing The whole Hansen family had been brought up respect, love, and honor their elders. But it really sn't hard to do at all. Grandpa at 85 was still very able.

And 15-year-old Joyce was very sensitive. Just nfirmed, Joyce did some deep thinking. And she d deep feelings about Christianity with its de-nds on the individual, its call for respect for ers and for care and concern for unfortunates. love grandpa was no problem. But what about neone else's grandpa—perhaps not nearly so lov-e?

oyce's plight is the plight of many Christians. te Joyce, they have recognized that the word arity" means much more than handouts to those r you; they know that charity involves love, mpassion, and concern.

Christians are deeply sensitive to the whole wide rld of woe and suffering. They keep asking them-ves, "What can I do to help?" They can't, and they don't want to, wash their hands of responsibil-ity, but neither have they been able to find a satis-fying way of translating their feeling into meaning-ful action.

The American Lutheran Church has helped to solve this problem by providing for a Division of Charities. This division is concerned about that "someone else's grandpa," the one not surrounded with love as is Grandpa Hansen. Along with this "someone else's grandpa" there are those millions of others whose lives have been jaded by a lack of love—the many forgotten, aged, lonely people; also the many forgotten, young, lonely people starved for love; young people from wealthy homes as well as the slums whose aloneness in the world predisposes them to delinquent actions; the alco-holics, the unwed mothers, the men and women in penal institutions, etc.

It's not the duty of the Division of Charities to relieve the individual Christian of his responsibili-ties toward all these people, but rather to find ways by which he can translate his concern into effective action. Through its Division of Charities the ALC commissions chaplains and social workers and others with special skills to relay the love of fellow Chris-

(Continued on page 16)

Campus Parish... from page 11

we offer formal courses which do not carry academic credit. In these courses, too, the aim is to encourage students to ask basic, fundamental questions and to help give them the background to find the right, life-giving answers.

The Profs Also

On any campus students form overwhelmingly the largest group. But they are not the only people around. There are professors and instructors, deans and other administrators, and research fellows. Years ago the National Lutheran Council changed the name of the Division of Student Service to the Division of College and University Work as a reminder that a campus pastor has a responsibility toward faculty and administrators as well as students.

Most Christian professors and administrators are members of particular congregations and have their own pastors. Hence the campus pastor is careful to avoid usurping the functions of the parish pastor.

While the campus pastor may not be a specialist in history, accounting, or electrical engineering, he does have special training in theology. He is usually aware of the best in theological thought, and he knows the books and periodicals in which these thoughts are expressed. These he can share with his friends who administer and teach. A Ph.D. degree in physics does not necessarily make a man a theologian, but it does indicate that he can probably understand the ideas of Niebuhr or appreciate the vital insights of Luther if he so desires. In a variety of ways a campus pastor can stimulate such interest, and he can help in increasing the religious perception of the faculty member, the administrator, and the research fellow.

Every Christian should apply his Christian faith to his everyday life. This is particularly true in the academic world where special attention is continually being given to relationships and fundamental principles. The professor of medicine is deeply concerned with medical ethics. The psychologist has his concept of man, and the sociologist looks at the community. The Christian Gospel has important things to say to each of them, and it is part of the task of the campus pastor to bring together the right people at the right time so that in each academic discipline the relationship between faith and that particular branch of learning becomes clearer.

Two-way Traffic

These are just some of the ways in which the Lutheran Church, either alone or together with other churches, can serve the campus. But the traffic is not all one way. The colleges and universities have great resources to offer the church; but, especially in the case of tax-supported universities, these resources are sometimes neglected.

Even at state universities the Christian Church has been the subject of intensive study by sociologists, historians, economists, and other specialists. Religious principles and attitudes are discussed by philosophers, psychologists, and educators. City planners and rural sociologists have a surprising fund of information about the way in which parishes operate.

The university has more than just expert advice to offer the church. Four hundred years ago developments in astronomy, optics, and other sciences opened up vast areas of new knowledge. And the church, a very conservative institution, lost members, lost influence, and tarnished her presentation of the Gospel by waiting too long before trying to understand modern science.

Today we are living in another age of tremendous scientific advancement. Ninety per cent of all the people who have ever lived who would be described as scientists are alive today. They are busy in their laboratories, classrooms, and studies expanding human, scientific knowledge. The message which the church must proclaim to the world does not change, but the world and its knowledge do, indeed, change. If the message of God's sovereignty and love is to be relevant for today and tomorrow, the church and her members must try seriously to understand the staggering scientific discoveries of the world in which we live.

Here the campus ministry can help. One of the better recent books on science and religion is Dr. Aldert van der Ziel's *Natural Sciences and the Christian Message*. It is significant that this book grew out of a series of seminar lectures arranged by the Lutheran campus pastor at the University of Minnesota, Dr. George Hall, for interested pastors in the Twin Cities area.

The church has its mission of ministry to the campus and, in turn, can learn much from real dial with the academic world. In this ministry and this dialogue, campus pastor has a part to pla is a part which I, as a campus pa find wonderfully stimulating and lenging. But the relationship of church to the campus should no the concern only of the Divisio College and University Work an campus pastors and counsellors. really the concern of the w church.

Grandpa... from page 15

tians and show them ways in w they can personally show their and concern more effectively. Spe ized agencies such as state and Lutheran welfare societies bec an "action-arm" to serve the ag the troubled, the handicapped, t in need of counseling, and the fortunate.

Thus Christ lived and taught. healed and gave peace to trou minds. He set troubled individual a firm path. " . . . As you did i the least of these my brethren, did it to me," he said.

This expression of Christian cern is growing. Across the conti ALC Christians have built and building homes for the aging, for tarded children, for the blind deaf, and seeking to help other gro with problems. There are nearly such agencies and services in ALC. The Division of Charities ordinates programming, sets sta ards, gives grants, and aids in m ways. In other words, it becomes link in the chain of responsibi from the individual Christian to lonely and the troubled.

For the present, Grandpa Han is hearty and happy, but the day m come when he may need speciali care. He can rest secure in the kno edge that fellow Christians, throu the agencies and services of the vision of Charities, are making t loving service possible.

Other grandpas may need coun ing and mental care now. Ev though they may live in Christ homes, their needs are such t Christians must call on those w specialized skill and training. Division of Charities helps to prov some of these skills that trans willing concern into loving action.

A New Dimension In Christian Stewardship

A CHRISTIAN AND HIS SAVINGS

ristians, like others, are encouraged to plan for the future, saving in a reasonable way for coming days, cluding old age.

Therefore Christians, like others, do have money to invest. Some own farms, stocks, bonds, or other securities.

Christians, like others, are concerned about security of their investments and about interest return.

But unlike others, they are also concerned about the use that is made of the money invested. They ask:

What are my savings used for now? Do they help raise re wheat and cattle, or help produce automobiles, type- iters, drugs, airplanes, or perhaps even tin cans?

Does my investment help contribute to the common od materially, morally, or perhaps even spiritually?

Does my investment help enrich the wealthy at the expense of the worker?

Does the one who now controls the use of my hard-earned savings take any interest in the cause of Christ in this world?

In short, does the money for which I have been working in this life now contribute to God's holy purposes?

Many who have been asking such questions have been happy to know of the Home Mission Trust Certificate n of The American Lutheran Church. This plan opens an avenue of investment with security, with a reason- e interest return, and with the full assurance that every dollar is used only for the one purpose of furthering e cause of Christ's Church on earth by helping young congregations secure equipment to carry on their work.

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EDITORIALS

Redeem the Words!

According to the Calendar of Causes of the American Lutheran Church, Charities and Social Action get special emphasis in October. Readers of this paper doubtless know that in the ALC there is a Division of Charities whose concern is to "bring the Gospel . . . to those who have special social, mental, or physical needs and otherwise to minister to them"; and a Commission on Research and Social Action, whose concern is "to apply the Gospel to the social problems of the day. . . ." Now "charity" is a noble word. So is the term "social action." But in our day and in our circles both these terms need to be lifted—redeemed, if you will—from a fog of misunderstanding and even disparagement that often envelopes them.

Take the word "charity." It is a magnificent biblical word, found, for example, in the King James Version translation of the 13th chapter of First Corinthians. "And now abideth faith, hope, charity, these three: but the greatest of these is charity." Thus 1 Cor. 13:13 in the KJV. But the RSV properly uses the word "love" rather than "charity" in this chapter because in our day the word "charity" is associated with bazaars and benefits. It is no longer an equivalent for the word "love" and does not adequately translate the Greek word *agape* which 1 Corinthians 13 uses.

Incidentally, William Tyndale, the father of the English Bible, translated this word in 1 Corinthians 13 "love." Then the KJV translators changed it to "charity." Then the English Revised Version of 1881 went back to "love," and that practice is followed in all the newer English translations. John 3:16 uses the same word (in its verbal form) as does 1 Corinthians 13, so that we would be as fully justified in translating, "God so showed charity toward the world" as in translating, "The greatest of these is charity."

What I am trying to say is that when we speak of "charitable" work and of the "Division of Charities" we are not talking about some peripheral, optional work of the church, some little sideshow. We are talking about the Christian revelation in attitude and action of the very essence of the attitude and action of God and of his Son Jesus Christ, namely, love. If we are Christians we have faith. And if we have faith we have love, for faith "worketh by love" (Gal. 5:6). Indeed, the acid test of our Christianity is the "charity" or love test. This is what the Savior says—read Matthew 25. And this is what his inspired apostle says—read the Le of James, especially Chapter 2.

So if you imagine that to further the cause real Christian charity it is sufficient to engage superficial moralizing and tell a few "tear-jerk stories, you are all wrong. When Paul wanted move the Christians at Corinth to engage in Cl tian charity in the form of relief to the poor sa at Jerusalem he held before them the grace of J Christ, who, "though he was rich, yet for your sa he became poor, that you through his poverty m be rich." It is that same grace, made ours by fa that moves us today to abound in Christian char or love—toward all men.

And now just a word about social action. T term will remind some of the expression "so Gospel." And we Lutherans don't like to hear ab the social Gospel. It suggests to us a denatur cheapened Gospel that seeks only to change m environment and not to change his heart—to new paper on the walls of his sickroom but no treat the disease that has made him sick.

But though we properly object to such an of the full meaning and power of the Gospel, indisputable that the Gospel has social implicati and that it calls for social action. The chief func of the ALC's Commission on Research and So Action is to "prepare studies and evaluations of tinent social problems and issues in order to sti late thinking and promote discussion within Church." Are such issues as race relations, div and remarriage, war and peace, proper relations between management and labor and between ch and state of no concern to the Christian? Has Gospel no light to shed on these matters? Do make no difference whether they are discussed acted upon with or without reference to Go principles?

Christian charity or love. Christian social th ing and action. That's a pretty big order. And C ber—Reformation month—is a fine time in whic think about these things—and do something al them.—E.W.S.

And the Church Paper

For long years October has also been associ with a church paper campaign in the churches merged into the American Lutheran Church. It t interesting to hear a discussion of this matter sev

s ago in a convention of the Associated Church s—an organization that includes over 150 Prot- nt church papers in the United States and Can- The ACP thought it would be a good plan to rve October as Church Paper Month—and talked nis as though it were a brand new idea!

ut the fact that we Lutherans have had an ual church paper campaign for a good many s and the further fact that there is a growing rest among us in the ministry of the church er does not mean that we may rest on our oars. in the number of homes that receive a church er and in the use made of the paper there is ndant room for growth. You may counter that e is lots of room for growth in improving the ctiveness of the paper. And you're right! Here is se where we may and should encourage one her in well doing. For there are greater possi- ies to aid kingdom advance and individual spir- life and growth through church paper reading any of us—including the editors—realize. By way, how's the church paper campaign coming our congregation?—E.W.S.

Speaking of Public Relations

ur age is intensely public-relations-conscious. ch is not to say that public relations are any- g new. They are as old as mankind. For, wheth- ve realize it or not, and whether we desire it ot, we are constantly practicing public relations eating an image of ourself or of our group by t we think and do and say and are. The way meet people, talk with people, deal with people, impression our attitude and action make upon ple—this is public relations.

ow to the practical burden of this little discus- of public relations. Every time the doors of a rch are opened for a Sunday school session, a rch service, or any other gathering to which the lic is invited, the congregation that opens the rs has a public relations opportunity and re- sibility. And in these days of great mobility n visitors and strangers are not the exception the rule each Sunday at a high percentage of rches, this responsibility is of utmost importance. ard a discussion of this point at an adult Sunday ol class in Ascension Lutheran Church, Scotts- , Ariz. The pastor, the Rev. Paul Baumgartner, e home the point that we give a witness—either l or bad—by the way in which we receive ors and greet them, or fail to greet them, when attend church or Sunday school.

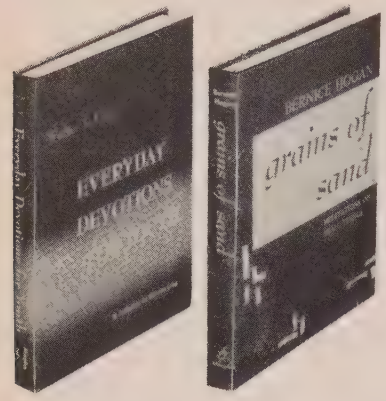
he kind of reception which a visitor gets when nters a church may well determine whether or he ever returns to that church. For although the lay school teacher and the pastor are key people in forming the image which the visitor gets of a church he is attending for the first time, that image has been pretty well etched—for better or for worse —before the Sunday school teacher or the pastor opens his mouth. Does the visitor experience unaffected Christian friendliness? Is he made to feel genuinely welcome without being "slobbered" over? Is it evident that in this church there is no respect of persons and that the reception which a visitor gets depends neither upon the cut of his clothes nor the color of his skin nor any other aspect of his outward appearance?

The inclination is to dismiss such considerations as little things. What counts, we Lutherans say, is that the Word of God be preached in its fulness and that there be no compromising with error. Well and good. But that very Word is designed to make us lovable and loving people—gentle, kind, friendly, interested in our fellowmen, even the very least of them. That very Word has some specific instructions about how to treat visitors who come into our churches (James 2:1-7). In that very Word the Master bids us let the light of our kindly deeds and friendly greetings shine before men, that seeing these evidences of Christian faith and love, men may glorify God and want a closer relationship with him.

Frankly, the more I think about it and the more I travel about and visit churches, the more convinced I am that this matter of receiving the stranger into the gates of our Christian churches is by no means a minor one. We write and speak much about evangelism. We hold conferences on evangelism. And here are acres of evangelistic opportunity in our own church yard that we may be sadly neglecting.

Yes, I know there are some practical problems involved. In a large congregation, or in a congregation that holds two or more services and Sunday school sessions each Sunday, how are you going to tell whether or not a given person is a visitor? Isn't it possible that he has belonged to that church longer than you have? Sure! But should that keep you from being friendly? If Christian faith and love prompt us to be friendly to strangers, they certainly also prompt us to be friendly to fellow church members. Can't we make it a practice to get acquainted with the person next to us each Sunday morning if we are not already acquainted with him? Can't we introduce ourselves and, if in doubt, frankly say that we do not know whether the other person is a member or a visitor? Where there's a will there's a way. And in a matter that involves person-to-person relationships and interest in one another's relationship to God, surely God himself will show us the most effective way.—E.W.S.

NEW BOOKS... NEW THOUGHTS



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MR. EDITOR...

ANOTHER GOLDEN ANNIVERSARY

► The Rev. Paul H. Nemeschy, Medina, N.Y., was omitted from the list of pastors who are observing the 50th anniversary of their ordination in 1961 (Aug. 29 *L.S.*).

Dr. Carl A. Mellby is observing his 69th, rather than his 67th anniversary, and Dr. Jacob Tanner his 68th, rather than his 66th.

PRESIDENT'S OFFICE

CONTRAST FOR A CONGRESSMAN

► Receiving a letter from my representative, Jackson E. Betts, assured me of the failure of Christian citizens. His letter reads in part: "I receive dozens of letters. . . . It is not often however . . . that my attention is directed to spiritual matters. Your letter then is a distinct and pleasant contrast. . . . It is most gratifying to know that in these trying days when there is so much emphasis on the material there are still some fine people who are serious students of the Bible."

Mrs. HENRIETTA GEER KIETZMAN
Prospect, Ohio

TOO LITTLE BEING DONE

► I enjoyed "What About Divorce" (Aug. 29). I agree that we may be surprised that under the circumstances of marriage we do not have a greater divorce rate. This area has always been of extreme concern to me especially when I read an article which advises that legally we should make our divorce laws more strict. I wonder if we are doing marriage an injustice by taking such steps. Mr. Meyer touches on my area of concern when he says, "We must encourage and promote . . . adequate preparation for marriage. . . ."

Persons entering into marriage all too frequently have little knowledge of what it is all about. Consequently, they soon seek what they believe to be the easy way out through divorce. Too little is being done in the area of preparation for marriage, including preparation rendered by our pastors and churches where such preparation must certainly begin.

RAYMOND F. KISSAM, ex. secy.
Lutheran Welfare Council
New York, N.Y.

► The article by Pastor Meyer, "W About Divorce?" (Aug. 29) dese wide reading. It is a clear, reali and evangelical statement with biblical footing.

DAVE JOHNSON, pa
Fowler, Colo.

TO KNEEL OR NOT

► I was interested in a question to the Question Box concerning practice of kneeling for Commu (Aug. 15). I thought J.T. would interested in what Martin Luther about this question:

"No cult is to be made of the rament. I kneel, it is true, but so as a mark of reverence. But w I am lying in bed, I receive it v out kneeling. For it is a free th . . . But if anyone tries to compe to do it as something necessary salvation, I should refuse to do it retain my liberty." (Table Talk corded by Veit Dietrich, 1532.)

(Rev.) L. R. LIKN
Edmonton, Alta.

REASONS FOR THE LOS

► In the *L.S.* of Aug. 29 a cr lamentation was heard over the of 52,533 members. Naturally church is concerned. While ce reasons were suggested, I am vinced that the main reason for loss can be found in Dr. J. M. sen's marvelous editorial, "The Chord" (Aug. 1). I quote: "We talk much nowadays about the J ment of God . . . that men are and that they may be saved. . . . all seem to have become such people. . . . We must once agai able to speak about salvation know what it means. . . . The p can who cried out, "God, be mer to me a sinner," found grace and saved. People who are seriously cerned about their own and ot salvation find little or no comfo the mechanical repetition of the churchly ritual now in use (or r misuse) in the modern ALC. all the clergy find "the lost ch and dare to play on it further lo members is unavoidable.

HANS NIELS
Eugene, Ore

Letters intended for publication m be brief and should be addressed to Editor. None can be acknowledged.

was surprised to read that in
1 52,533 members were removed.
at is wrong? Are we too easy on
ple in the preparation for mem-
hip? Is confirmation a mere tra-
onal rite? Are we afraid of a re-
us experience? Do some teachers
pastors confound our Christian
gion with dogmas and teach it
a multiplication table? Religion
not be taught, it must be im-
ted; it must come to us from
ve.

GEO. KOEHLER
Portland, Ore.

WHY WE DON'T GIVE

Only $500,000 of the Jubilee
nkoffering has been received.
evolence giving is decreasing.
re are likely several reasons. I
give the editor one reason: Some
s are disturbed over the multiply-
of full-time officials in the church
es in Minneapolis and in some
ricts. We may not mind giving,
we don't want too large a share
ur gifts to go to high-salaried of-
ls.

K. R. JENSEN, supt.
Bethany Old People's Home
Minden, Neb.

What you have suggested is probably one reason why some of us fail to support the kingdom program of the ALC liberally. But isn't it true that human nature is prone to seek excuses for lack of the grace of abundant giving?

PITY THE PIGS

► In "The Christian Concept of Work" (Aug. 29), "slitting the throat of a squealing pig" was mentioned with the same casualness as "tightening the nut on a bolt" and more sorrow was indicated for the man than for the pig. I don't mean that we should not kill animals for food. But when we kill these animals it should be done with as little pain to the animal as possible. I have read that many packers are now using an electric shocking method to render the hog unconscious before slaughter. I would like to see Christians everywhere take an active interest in the painless slaughter of livestock so that even the hog can be thankful to be living in a Christian nation.

JOHN E. GANGSTAD
Madison, Wis.

UNUSED WEAPON

► The Church-of-the-Month Club is one of the weapons the Lord has given us and we are not using it as we should. If 100,000 of us in the ALC would send in $1.00 a month can't you see new churches springing up all over our country and thousands of souls coming to worship and to find the Lord Jesus Christ as their personal Savior? Will you join me in praying that the Lord will so burden hearts with a concern for others that we will have 100,000 Church-of-the-Month Club members by Jan. 1?

JOHN O. VESTERBY
Los Angeles, Calif.

IT STILL BLOCKS THE VIEW

► I would like to get in on the billboard act. Dr. Wolf's letter (Aug. 15) says local pastors should be concerned in keeping statutes and that his church contracted for large signs on private land. Are we not just as interested in the intent of the law as in the letter? The idea of the legislation is that we keep our highways free of billboards so that drivers who wish to enjoy the beauty of nature will not have the view obstructed. Placing them just over the right-of-way line still obstructs the view. To me it just seems to circumvent the law.

JOHN F. WAGNER
Toledo, Ohio

How are Church Periodicals made?

They come from the presses at Augsburg Publishing House. But before that, who creates and plans them? Who works to make them interesting, attractive, suited to the audience for which they are intended?

Here are three editors of church periodicals, conferring over the first run of a *One* magazine cover. They are (from left) Carl F. Weller, *Lutheran Teacher;* Charles Lutz, *One;* and Omar Bonderud, *Hand in Hand, Steps* and *Teenways.*

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new sanctuary was dedicated Sept. 17 by St. John's Church, Pittsburgh, Pa. (Pastor rd E. Wood). The new church replaces a structure built in 1867, which had been deled in 1900 and covered with stone in 1939. The old building will be con- d into a three-floor education unit.

A . . . from page 10

rch emphasis, "The World, the d, and the Sacraments."

the same time that the LSAA cil adopted the proposal ad- ed by the Episcopal student as- tion, it decided to explore the bility of future conferences with student bodies.

ne council also urged that a joint erence be held at the earliest ble date with Gamma Delta, the ent movement of the Lutheran rch—Missouri Synod.

ALC Student Elected President

erle Longwood, a junior at the 's Luther Seminary, St. Paul, n., was elected president of the A. He is a graduate of South Da- State College at Brookings, S.D. succeeds Bruce Johnson of Stan- University, a member of the astana Lutheran Church.

amed as vice-president was Miss en Hetland, a graduate student philosophy at Syracuse (N.Y.) ersity. A graduate of St. Olaf ge at Northfield, Minn., she is a hter of Dr. A. Henry Hetland, tive secretary of the Division of ge and University Work of the onal Lutheran Council. Gary ielson, of Kansas State Univer- was elected director of Lutheran ent Action, benevolent arm of ssociation, which has a budget 2,000 to finance various projects g 1961-62.

rch Sponsors Coffee House

e Church of the Saviour, Wash- n, D.C., operates a downtown coffee shop, called the Potter's House, as an evangelism measure. Members of the non-denominational church work there each night. One hour before the shop opens they gather for Bible study and prayer. The purpose of this project is to provide a place, outside of the at times forbidding atmosphere of a church, where interested people can talk with and question Christians, as they go about "secular" work.

Recently the Potter's House began exhibiting works of art by local artists. Now it is sponsoring classes in various art forms.

THE ALC

35 Begin Degree Work

Thirty-five students began graduate work in theology Sept. 7 when Wartburg Seminary, Dubuque, Iowa, began a new series of graduate courses designed to lead to the Master of Sacred Theology degree. Dean of the graduate school is Dr. Gerhard S. Krodel.

Four full-time students are doing residence work and expect to earn their degree in one year. The remaining students are pastors who commute to the seminary each Thursday, some from a distance of more than 200 miles.

The courses are taught by the regular faculty of the seminary.

Church-of-the-Month Chosen

The ALC's October church-of-the-month is Immanuel Church, Eden Prairie, Minn. (Pastor Joseph Simonson). The new congregation is being partly sponsored by Immanuel Church, Minneapolis, the church in which the former UELC was born. Immanuel Church, when its property was taken for public school use, disbanded and used its assets to sponsor the new congregation, as far as these assets reached. (Picture on page 24.)

The closing service of old Immanuel was held Sept. 10, and the opening service of the new Immanuel was held one week later.

Schiotz Heads Housing Work

Dr. Fredrik A. Schiotz, president of the ALC, heads a Minneapolis fair-housing committee which has followed up passage of a state fair-housing law by preparing their members to receive Negroes and other minority groups in their neighborhoods.

Some 300 ministers and laymen from 75 congregations have indicated a willingness to lead small discussion groups in their homes and churches on minority housing and have attended a training institute.

The institute, designed to train churchmen to spearhead the effort, lasted three weeks. It was held at Augsburg College under sponsorship of the Greater Minneapolis Council of Churches.

Lindblom Takes Mission Post

The Rev. L. Myron Lindblom, 44, will supervise development of new mission churches in the Great Lakes Region from an office at Chicago, according to information received from Dr. Philip S. Dybvig, division director.

The Rev. Otto E. Hesla, formerly at the Chicago office, will become director of a new region with headquarters in Dallas, Tex., to be called the South Central Region.

The expansion is part of a realignment program provided several months ago. Two new regions were created to include the area stretching generally from Texas to Michigan, formerly served from one office. The arrangement went into effect Oct. 1.

Mr. Lindblom has been a pastor at Bethlehem Church in Seattle, Wash., since 1944.

Training Course to Be Tested

The parish education leadership training course for 1962 will be field-tested in Detroit, Mich., on Oct. 15 and 22. Entitled "The Faith We Teach," the course will be a study of basic doctrines.

Three doctrines are to be studied in institutes; nine more are intended to be studied in local congregations. To accomplish this, institutes will offer a special training section for pastors to help them direct this program of instruction in their parishes.

A similar field test, conducted in St. Paul, Minn., during September, was attended by 375 people.

The parish education staff, including regional directors, is holding its annual retreat at Walden Woods, near Detroit, between the two dates of the preview institute.

Brakke Joins Charities Staff

The Rev. A. I. J. Brakke, who has been superintendent of the Knute Nelson Memorial Home at Alexandria, Minn., since 1958 has joined the staff of the Division of Charities of the ALC.

He will be assistant director in the services-for-aging program headed by the Rev. John Mason, said the Rev. Paul Boe, division director.

The program currently serves about 5,000 persons through 75 institutions, some owned by the ALC and others owned locally. In addition, 16 new institutions are under construction.

Layman's Sunday Set

Laymen's Sunday, featuring the speaking of many laymen in ALC churches, will be observed on Oct. 15, according to Al Doerring, director of the Brotherhood of the ALC.

Purpose of the observance, said Mr. Doerring, is "to bring to the attention of laymen that they have been called to the discipleship of Jesus Christ, not only on this Sunday but every day of the year."

The Laymen's Sunday offering will be used to support Lutheran Vespers radio broadcasts, post and pre-theology scholarships, the Brotherhood publication *Greater Works,* and work with youth and adults in institutions.

Kits of materials have been sent to the local Brotherhood organizations, and are available on request.

Among the Churches

OHIO-EASTERN

● St. Paul Church, Upper Sandusky, Ohio, which is now without a pastor, approved a $38,000 sponsorship loan to Messiah Church, Reynoldsburg, Ohio (Pastor Donald Fritz). Messiah Church will return $60,000 of church extension funds to American Missions and also build a Sunday school addition.

● Two ALC pastors and one ULCA pastor were installed on the same day in Charleston, W. Va., Sept. 3. The Rev. Ernest Dietz was installed at St. Timothy Church, the Rev. Fred W. MacLean at St. Paul's and the Rev. John Barringer at Faith Chu ULCA.

SOUTH-CENTR

● St. Paul's Church, Galatia, (Pastor E. F. Hannemann), dedic a parish hall Sept. 17, the same on which the congregation obse its 50th anniversary.

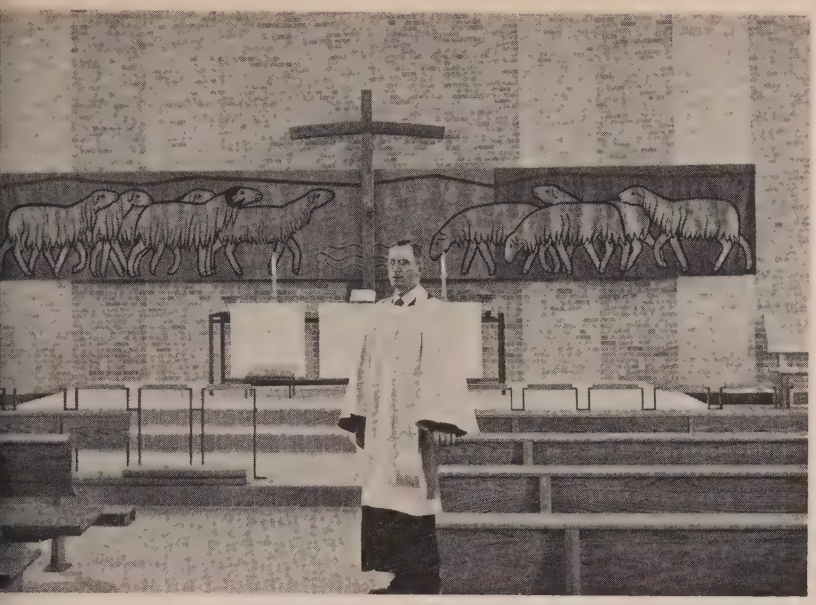
● Trinity Church, Pottsville, (Pastor Charles Eidum), has bee a separate parish and is constru a new parsonage. St. Paul Chur Hamilton, Tex. (Pastor Daniel mermann), was formerly the half of the two-point parish.

UPPER MIDV

● American Church, Bismarck, (Pastor Erwin Wieland), dedica parsonage on July 27.

● The Rev. T. R. Baudler, pas Zion Church, Eureka, S.D., is lating some German theological

The transferring of a church with all its assets was symbolized as a Bible was passe the pastor to the district president to a representative of the ALC's Division of Am Missions to a missionary pastor. The transfer took place at the final service of Im Church, Minneapolis, Minn., historic church in which the former UELC was formed. ing by the lectern is the Rev. Elmer W. Anderson, pastor of the congregation. To I is Dr. E. C. Reinertson, president of the Southeastern Minnesota District. Holdi Bible is the Rev. Russell Helgesen, missions executive. About to receive it is Dr. Simonson, pastor of the new Immanuel Church of Eden Prairie, Minn., which held i service the next Sunday, Sept. 17.



rtling tapestry by Yan Yoors, Belgian artist, symbolizes the seeking sheep, on the and the peaceful sheep who have found salvation in the cross, on the right, in the Shepherd of the Hills Church in Edina, Minn. (Pastor J. L. Ranum). The church, which ledicated Oct. 1, was designed by architects Sovik, Mathre, and Madson, of North- Minn. It is built in the shape of a Greek cross. —Minneapolis Star photo.

possible publication by Augsburg ishing House.

Corporation members of Lutheran ers will hold their annual meet- Monday, Oct. 30, at 7:30 P.M. ie Commons Building of Augus- College, Sioux Falls, S.D. Lu- n Vespers is a radio mission dcast weekly over more than 60 ns. The Rev. Harry R. Greger- ALC evangelist, is the speaker.

Trinity Church, Arlington, S.D. tor Oliver N. Pederson), was ed Sept. 3 when the former ALC's hn Church and the former ELC's ty Church merged. The new con- ation has about 1,200 members.

Zion Church, Blackduck, Minn. tor Kermit N. Forde), dedicated w worship center Aug. 13 The ch is of contemporary design.

The Rev. Luther Watness, pastor e St. Luke Church of Portland, is serving the 249th Air Defense ery at Camp Rilea, Warrenton, Ore. Oregon Army National Guard officials have launched a drive for a new chapel at Camp Rilea. Services have been held in a theater building.

● Emmaus Church, Eugene, Ore. (Pastor Edward R. Andersen), has moved into its new building, the first unit of a new church plant. Dedication services will be held sometime next month.

● Central Church, Anchorage, Alaska (Pastor Albert L. Abrahamson), is reaching people who live on homesteads, in fishing vessels, and in other isolated places through its weekly half-hour radio broadcast. On Oct. 1 Central observed its 15th anniversary of the broadcast on KFQD with an hour-long anniversary service.

MIDWEST

● First Church, Blue Island, Ill. (Pastors F. E. Schoenbohm and G. H. Vander Schaaf), is remodeling and expanding its day school building. The $350,000 program is to be completed by October 1963.

● Elected president of the Committee for the Association of Citizens for Decent Literature, in Milwaukee, Wis., was the Rev. Hoover T. Grimsby, pastor of Milwaukee's Ascension Church. The association plans a

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special seminar for the city of Milwaukee, to be held next spring.

● Lincoln Home, Racine, Wis., has been accredited by the American Nursing Home Association, Washington, D.C., as an "intensive nursing care facility." The Rev. C. A. Becker is the administrator of the home, one of the first in the U.S. to be accredited.

● St. Olaf Church, Detroit, Mich. (Pastor W. B. Scarvie), has lent its credit in the amount of $50,000 to the West Middleton Church, Middleton, Wis., an ALC mission congregation.

● St. Peter Church, New Haven, Mich. (Pastor Carl W. Heller), dedicated a new church Sept. 10. The former building served the congregation for 75 years.

● Immanuel Church, Golden, Ill. (Pastor Conrad W. Grosenick), rededicated its newly redecorated church and dedicated a new pipe organ on Sept. 17.

Obituaries

The Rev. Trygve O. Lovaas, Brooklyn, N.Y., died April 21 after a long illness. Born in Oslo, Norway, he served congregations at Adams, N.D.; Rhinelander, Wis.; New Brighton, Staten Island, N.Y.; and Manhattan, N.Y. He also served as a teacher in the School for the Deaf in Manhattan, and since his retirement he had been Protestant chaplain of the Toombs City Prison in Manhattan.

The Rev. Bernt M. Hofrenning, 78, Fargo, N.D., died Aug. 31. Born in Loen, Nordfjord, Norway, he served parishes in Max, Maddock, and Harvey, N.D.; North Battleford, Sask.; and Pinecreek, Minn. Since 1944 he had been associated with the Bethany Home, Fargo, which he served as chaplain since 1950. He was the author of a history of early Lutherans and co-author of a booklet on the sacraments. His last book was published this year, a book of Norwegian translations and original songs in Norwegian, entitled *Norske Digt.*

Intern Paul Sarlund, who served Stillwater Church near Kalispell, Mont., died at Galen, Mont., Aug. 27. Mr. Sarlund, an intern from Luther Seminary at St. Paul, Minn., served only two months of his internship before his death.

Mrs. Ingeborg Kinden Bratlie, wife of the Rev. P. M. Bratlie, Fergus Falls, Minn., died Aug. 2 in Oslo, Norway, as a result of injuries received in a fall. She and her husband were visiting relatives in Norway at the time of her accident.

Anniversaries

100th—Trinity, Goshen, Ind.
75th—First, Renville, Minn.

Changes of Address

Harold Aasland (missionary), from St. Paul, Minn., to 432 Furosho, Shizuoka City, Shizuoka Ken, Japan.

Charles S. Anderson (seminary faculty), from Teaneck, N.J., to 1425 Grantham, St. Paul 8, Minn.

Palmer Anderson (missionary), from Taofongshan, Shatin, N.T., to Tao Fong Shan, P.O. Box 33, Shatin, Hong Kong.

Robert P. Avers (missionary), from Ethiopia to P.O. Box 905, Asmara, Eritrea.

Leo R. Benorden, from 709 Hammond to 705 Hammond, San Antonio 10, Texas.

Loren F. Bliese (missionary) ,from Addis Ababa, Ethiopia, to P.O. Box 89, Dessie, Ethiopia.

John O. Blom (military chaplain), from Hq. 2nd Armored Div. to Hq. 53rd Signal Bn., Fort Hood, Texas.

Keith Bridston, from Geneva, Switzerland, to 1539 Fulham St., St. Paul 8, Minn.

Edward M. Butenshon, from Portland, Ore., to 25147 132nd Ave. S.E., Kent, Wash. (Zion).

Ernest M. Caltvedt (missionary), from 211 Park St. to 35 Care St., New Haven, Conn.

Morris V. Dalton, from Portland, Ore., to 4509 S. Ferdinand, Seattle 8, Wash. (Bethlehem).

Lane Doerring, from Stephen, Minn., to Argyle, Minn.

Robert Eichele (newly ordained), 425 Shaw Ave., Ferndale, Calif. (Our Savior).

Charles D. Eidum (newly ordained), Pottsville, Tex. (Trinity).

Norris L. Einertson (military chaplain), from Fort Slocum, N.Y., to 1st Inf. Div., Fort Riley, Kan.

Carroll F. Ellertson (missionary), from Union of S. Africa to c/o Division of World Missions, 422 S. 5th St., Minneapolis 15, Minn.

Alvin S. Erickson Jr. (newly ordained, missionary), Lutheran Mission, Box 80, Lae, Terr. of New Guinea.

Vernon P. Faillettaz, from 5617 S. Dorchester to 5401 S. Dorchester Ave., Chicago 15, Ill.

George H. Fischer (military chaplain), from Fort Slocum, N.Y., to 4th U.S. Army Support Element, White Sands Missile Range, Las Cruces, N.M.

Donald Flaten (missionary), from Cameroun, Africa, to 7836 Alpaca St., South San Gabriel, Calif.

Vincent C. Fricke (newly ordained, missionary), Lutheran Mission, Box 80, Lae, Terr. of New Guinea.

Stewart Govig (PLU faculty), from Oslo, Norway, to Pacific Lutheran University, Tacoma 44, Wash.

Robert A. Grahl (missionary), from Addis Ababa, Ethiopia, to P.O. Box 61, Dessie, Ethiopia.

Henry H. Hafermann (military chaplain), from Washington, D.C., to 2259 Carter Ave., St. Paul 8, Minn.

John Hagen (retired), from Waterville, Ohio, to 1661 Emerson Ave., Fort Wayne, Ind.

Roy A. Harrisville (seminary prof.), from 1425 Grantham to 1419 Grantham, St. Paul 8, Minn.

Lowell L. Hesterman, from Brighton, Mich., to Brentwood Rd., Gibsonburg, Ohio (Zion).

P. O. Hyland (missionary), from Shizuoka City, Japan, to 4217 18th Ave. S., Minneapolis 7, Minn.

Leonard D. Jacobsen (missionary), from St. Paul, Minn., to Mission Lutherienne, Beloha-Sud, Madagascar.

W. Lowell Jacobson from Holt, Minn., to c/o Northern Minnesota District Office, Box 526, Moorhead, Minn.

Leroy A. Johnsrud (missionary), from Shizuoka City, Japan, to 118 Orchard, Northfield, Minn.

Alfred E. Kaupins (newly ordained), R.R., Sioux Center, Iowa (Our Savior and Peace).

Merle T. Knutson (missionary), from St. Paul, Minn., to Mission Lutherienne, Bekily, Madagascar.

Lyle W. Kohler (missionary), from Grand R... Mich., to Chicago Lutheran Seminary, 1644 ... Ave., Maywood, Ill.

Thomas A. Kraabel (newly ordained), 231... cago Ave., Minneapolis 4, Minn. (Our Savi...

Waldo Kruse (newly ordained), R.R. 2, N... Wis. (Bethlehem).

Donald H. Lee (missionary), from Tainan, T... to 2175 Hendon Ave., St. Paul 8, Minn.

Robert W. Mattheis (newly ordained), Hart... Neb. (Trinity and Trinity).

Robert Miller (missionary), from Box 1899 ... 256, Addis Ababa, Ethiopia.

Paul Mork, from Forest City, Iowa, to ... Brand Blvd., Glendale 2, Calif. (Salem).

George Neiman, from 1110 5th Ave. to 420... ley Lane, Youngstown 4, Ohio.

Herbert B. Nelson (missionary) from St... Minn., to P.O. Umpomolo, Natal, South A...

K. L. Norlie (missionary), from Madagas... 1544 Fulham St., St. Paul 8, Minn.

L. J. Odland (retired), from Clark, S.D., ... Memorial Home, Hills, Minn.

Philip L. Olson (military chaplain), fro... USATC-FA to Hq. 52nd Group, Fort Sill, ...

John A. Pannkuk, from Garnavillo, Iowa, ... Grand Ave. S., Stuttgart, Ark. (Emanuel).

Roger L. Patrow (missionary), from Box ... Box 256, Addis Ababa, Ethiopia.

Donald R. Peterson (missionary), from Car... Africa, to 3 Bis Avenue, Jean Jaures, ... (S. & O.), France.

John Propp, from Vernon, B.C., to 4465 "I... Sacramento 19, Calif. (Cross).

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rd Reitz (missionary), from Dubuque, Iowa, iversitas Nommensen, P. Siantar, Sumatra, esia.

n V. Ritterling, (assoc. pastor), from Creigh- Neb., to 3120 S. Byrne Rd., Toledo, Ohio Petri).

th J. Robinson (newly ordained), Hope Lu- Church, Heppner, Ore. (Hope and Valby).

t M. Roisen (missionary), from St. Paul, to Antsahamanitra, Tananarive, Republique ache.

rt C. Rumme (missionary), from 21 Maru- Cho, Bunkyo-Ku to 303, 3-Chome, Hyakunin i, Shinjuku Ku, Tokyo, Japan.

. Satre (reg. dir. Stewardship and Amer. ons), from 613 Quance Ave. to Canada Re- l Office, 212 Wiggins Ave., Saskatoon, Sask.

d E. Schlueter, from Monticello, Iowa, to 017, Dickinson, Tex. (Faith).

R. Skatrud (newly ordained), Medina, N.D. ish).

Sorlien (asst. pastor), from Lake Crystal, to 309 Center St., Decorah, Iowa (First).

Stallknecht (retired), from Yankton, S.D., to Circle K, Good Samaritan Village, Hastings,

S. Steen (newly ordained), Comstock, Minn. stock and Hoff).

Stenberg (missionary), from Campinas, Sao to Caixa Postal 11166, Bairro Pinheiros, Sao E.S.P., Brazil.

H. Stensland (missionary), from France to n Lutherienne, Fort Dauphin, Madagascar.

Strand (supt.-chaplain, Knute Nelson and vood homes), Victoria Heights, Alexandria,

d D. Sundby (missionary), from Campinas, Paulo, to Caixa Postal 79, Mogi Quacu, Paulo, Brazil.

ouglas Swendseid (missionary), Shin-Ogawa i, Shinjuku-Ku to 20, 2-Chome, Tokiwadai, shi Ku, Tokyo, Japan.

E. Swensen (newly ordained), Highmore, S.D. Savior).

nder Thompson, from Borup, Minn., to 3rd Ave. S., Moorhead, Minn.

R. Tuff (missionary), from Box 80, Lae, to Banz, W.H.D., Terr. of New Guinea.

Van Tassel, from 2205 Jackson St. to 1010 f., Sioux City 1, Iowa.

d W. Walck (retired), from Webster, N.Y., ckport Rd., Sanborn, N.Y.

le Walters (missionary), from Fort Dauphin, agascar, to 1483 Branston St., St. Paul 8,

vin Walther Jr. (newly ordained), 228 Fern- Weirton, W. Va. (Resurrection).

G. Walz, from Placentia, Calif., to 800 beam St., Placentia, Calif.

Wiebke (retired), from Stover, Mo., to 816 t., Boulder City, Nev.

rt L. Wietelmann (asst. to dist, pres.) from Oak, Mich., to 35844 W. Chicago Rd., Li- Mich.

n R. Wilson, from Highmore, S.D., to Holt, (Nazareth, Silver Creek, and Silverton).

rd A. Ziemer, from Michigan City, Ind., to North St., Appleton, Wis. (First English).

rt E. Zimmerman (newly ordained), 267 Hu- Ave., Greenfield Park, Que. (Good Shep-

l L. Zimmermann, from Castell, Tex. ,to 2, Hamilton, Tex. (St. Paul).

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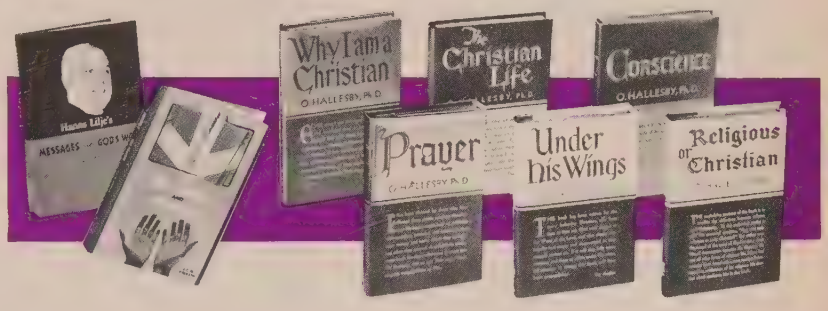

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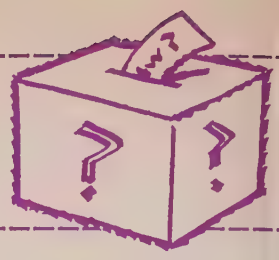
Question Box

By Stanley D. Schneider



Can Divorcees Remarry?

Does Luke 16:18 mean all Christians and unbelievers are committing adultery if they marry after a divorce?

Could a Christian marry a divorced person and not be sinning if the divorced person was sorry for his mistake and asked God for forgiveness?

How should we apply Mark 10:11-12 in our lives? I'm puzzled as to why some pastors won't marry divorced people and others do.

R. M., Wash.

The will of God regarding marriage is clear. It is to be for life. Not only the Law of God causes us difficulty at this point; the Gospel does too. How shall we think of forgiveness in connection with this?

You refer to Mark 10:11-12. Look just before that in the tenth chapter and you will see why we have divorce. In the fifth verse Jesus says Moses allowed divorce "for your hardness of heart." Hearts are still hard. And as long as they are, we shall have this problem.

When a divorced person comes to a pastor for remarriage to a different person what is the pastor's concern? One thing that he will want to know is whether or not there is any possibility of reconciliation with the former marriage partner. Usually by the time the person comes for remarriage this is not possible.

For one thing, the former partner may already have remarried and reconciliation would only further complicate matters by another divorce and further disruption of society. For another matter, the original causes for divorce may not have been removed, and there may be little likelihood that they can be. Putting these two people back together therefore would only serve to re-create the chaos from which they fled. It may also be that the former partner refuses to be reconciled. In this latter case does 1 Corinthians 7:15 apply? "If the believing partner desires to sepa let it be so; in such a case the bro or sister is not bound."

If a pastor comes to the conclu that reconciliation with the fo partner is not possible then he mu concerned with the fitness of the dividual for marriage. Has the son responsibilities to those invo in the first marriage, for exam children? Can these be better me remarriage or by remaining un ried? To what extent was this pe involved in responsibility for breakup of the first marriage? Ha person repented, and sought to re and correct those factors which his contributions to the divorce? let it be noted that there is seld completely "innocent" party wh divorce occurs.

Another question that needs t asked is whether or not the perso considered the possibility of rema unmarried. One can choose not t marry, although not everyone has gift, as Jesus indicates in Mat 19:10-12.

This evaluation is put on Lu writings in this area. "Luther, in of his hatred of divorce, believed good laws and justice were not only weapons against the devil that in the struggle he also use vorce and dispensations in ord succor those who otherwise woul forced to suffer the evil and heartedness of others. He taught no general principle or particular es of the Bible could be applied situations indiscriminately."

This is why it may seem that is no consistent policy in this re why some pastors do and some remarry divorced people. Each c different. It is a heavy responsi that is faced here. It is not al easy to proclaim the will of Go garding marriage. Nor is it always to apply the grace of God's forg love and expect everyone to u stand and appreciate the mirac this grace.

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

everal of us want to know ther someone who is not or- ed (in this case a student) is nitted to preach from the pul- and go through the liturgy in t of the altar.

A. K., Iowa

question similar to this was an- ed some time ago. I said some- g about a congregation deciding should do these things, with due ideration for the qualifications of individual concerned and for the gregation's relationships with sister gregations.

this case you specifically men- a student. The following is from latest issue of the annual catalog ne Evangelical Lutheran Theolog- Seminary: *"Preaching.* Numerous ests for students to conduct serv- of worship are received each c. Middlemen and Seniors are ble to accept such assignments ch are made by a student com- ee. . . ."

ur students are permitted to ch and conduct services *under the ices of the seminary* only after have completed one year in the nary.

e feel that in order to do a respon- piece of work some training is ssary. This doesn't mean that we t respect the desire of a student reach and conduct services. But it s more than desire. I wouldn't let e-medical student take out my ap- lix, nor would I let a pre-law stu- defend me in court. Are we to ess careful in the matter of wor- and proclamation of the Word? some instances it is said that ng someone who has not even en- l the seminary preach and con- services is a way of encouraging and giving him experience. It s to me that there are plenty of r ways to encourage a student has the ministry in mind. Hav- im preach before he is ready may quite the opposite effect.

et me say, too, that I believe that Holy Spirit is present in his church uide those who would speak. But s not ignore his obvious gifts and or for exceptions to rules which Spirit has led us to adopt on the of past experience.

his answer has been from the point ew of the seminary. Obviously, we no control over a congregation who it invites to preach. For the of good order supply preachers t to be arranged for through the of the district president.

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Family Size... By Phelva Hetland

Parallels

"WHO SAYS the Bible is dated?" This is Vincent Edwards' question. Then he points out some interesting parallels between events of Bible times and modern times.

No fair peeking, but the answers are at the end of this article, upside down.

1. Because of the general shortage of food, a system of rationing became necessary in World War II. In what country in Bible times was a system of storage and rationing introduced, and who supervised its operation?

2. Many persons believe that Hitler spelled his doom in World War II by his cruel persecution of the Jews. Name at least one instance in the Bible where a tyrant's oppression of God's chosen people brought about his own downfall.

3. More than one circus has had an animal act where a man walks into a cage of live beasts. What biblical hero emerged without a scratch when his enemies had him thrown into a den of lions?

4. When Abraham Lincoln was a rising young politician, he delivered a speech in which he said, "A house divided against itself cannot stand." Who, in the Bible, had first spoken the same words?

5. After the battle of Lexington at the beginning of the American Revolution, neighbors who went to get Israel Putnam as an army leader found him plowing in the field. What man in the Bible, being called by God to become a great prophet's successor, was discovered at the same kind of farm work?

6. Today's astronomers can become greatly excited by the discovery of a new star. What learned men of the Orient once made a similar discovery, and when they followed it, where did it lead them?

7. World War II made the whole world familiar with the "scorched earth" devastation which the Russians used against Hitler's invading armies. What great judge of the Israelities used the same scheme against his country's enemies back in Bible times?

8. One of the great moments in the life of George Washington came when, at the close of the Revolutionary War, he angrily turned down a subordinate officer's suggestion that he set himself up as king of the Thirteen States. What noted leader of the Israelities, after winning a decisive victory over their enemies, likewise refused an invitation to rule over them?

9. Henry Clay has gone down in history for his celebrated saying, "Sir, I would rather be right than be President." What courageous leader of the early Christians defined his stand with even greater words, "We ought to obey God rather than men"?

10. The last world war made people familiar with rest camps and rest areas for battle-weary soldiers. What great teacher in the Bible introduced the same plan for his tired followers when he invited them to "Come ye yourselves apart into a desert place and rest a while"?

Mr. Edwards suggests that the one who comes through with a score of 80 be ranked as a "Biblical Up-to-the-Minute-Man."

But the real value to anyone else will come when he checks the actual references, and finds himself so intrigued that he goes back or forward from the verses given, to get the whole story.

(For instance, the "great judge" who used the "scorched earth" policy was, in my humble opinion, the Bible's prize example of a juvenile delinquent.)

There are many reasons for our making a genuine effort to find out what the Bible does say about people and events. Not least is the simple that many of those who attac disregard it don't know.

Not to be disregarded is the of "biblical" movies with their lay of fiction. Our Sunday s teachers will have a great time scrambling Samson and Goliath Hercules, and may not be surp to find David in the jumble too.

The third and most urgent reas one which may not have touche yet, but which is a movement from faith in a historical Perso ward faith in disembodied T Jesus said, "I am the Truth," an spoke as a historical person who at that time living on earth, not cosmic force with no personal co for earth people.

"Jesus loves me, this I know the Bible tells me so."

Answers to Bible Quiz

1. In Egypt when Joseph was a governor (Gen. 41:47-49; 53-
).
2. Pharaoh's enslavement of the Israelites which ended in his my's destruction in the Red Sea (Exodus, chapters 1 to 14); Ha-man's plot to hang Mordecai and massacre the Jews resulting in his death on the gallows (Esther, chapters 3 to 7).
3. Daniel (Dan. 6:23).
4. Jesus (Mark 3:25).
5. Elisha, successor to Elijah (1 Kings 19:19).
6. The Wise Men were led by a star from the East to the Christ child in Bethlehem (Matt. 2:1-
).
7. Samson (Judges 15:3-5).
8. Gideon (Judges 8:22-23).
9. Peter (Acts 5:29).
10. Jesus (Mark 6:31).

LIFE, LOVE, GOD

Because life is, God is!
The mystery of living and the miracle of thought,
The marvel of the human mind,
Unerringly prove God
As faintest dawnlight reaching for the tombstone
Proves the sun.

Because love is, God is!
The royal purple valor in the offered human hand
To aid another human heart
Sings crystal-clear of God
As moving branches in a quiet evening
Prove the wind.

—CHARLES E. BOMGREN

 By Rolf E. Aaseng

To Know *Is to Love*

ou'd never guess that a fiery in-
lual who earned the nickname
of Thunder" (Mk. 3:17) could
he author of the First Letter of
. The repeated appeals for broth-
love in this letter stand in marked
rast to the request John once
e for fire from heaven to destroy
maritan village (Lk. 9:54).
Some do not think the Apostle
wrote the letter. The author
not identify himself by name, al-
gh he claims to have been an eye
ess of the ministry of Jesus (1:1,
It is generally agreed, however,
whoever wrote the Gospel Ac-
ing to John also wrote the First
tle. There are many similarities.)
ccording to tradition, John lived
n old age, and was the only apos-
who died of natural causes rather
being killed. It is supposed that
vrote the New Testament books
ing his name when he was quite
So his age might account for a
ge in temperament.

The Source of Love

is more likely, however, that
's experience of the forgiving
of God, about which he speaks
atedly in the letter, is the cause
is mellowing. "We love, because
irst loved us," John asserts (4:
He is convinced that "if we con-
our sins, he is faithful and just,
will forgive our sins and cleanse
rom all unrighteousness" (1:9).
are assured that "if any one does
we have an advocate with the
er, Jesus Christ the righteous"
).
erhaps these assurances of God's
for men were intended to
gthen Christians who might ex-
to be persecuted for their faith.
hn is greatly concerned that his
ers should know this love of God
rather, since he assumes that
already know it (2:13, 14), that
should let it influence their lives.
ing experienced the love of God,
should love others. If they fail
o so, it is an indication that they
love God. "If any one says, 'I
God,' and hates his brother, he
liar" (4:20).

At the same time the author warns, "Do not love the world or the things in the world" (2:15). Desire for sinful things leads one away from God. However, no one is able to become perfect in this life: "If we say we have no sin, we deceive ourselves" (1:8).

In a way the epistle is a sequel or follow-up to the Gospel account. It seems to assume that the readers are familiar with the Gospel. John's Gospel explained who Christ is; the epistle describes the life of a person who believes in Christ. Such a life is spoken of as a fellowship based on love to one another. Fellowship with men comes through fellowship with God, which depends on Christ's saving work. To encourage this fellowship is an aim of the letter (1:3).

You Can Know

Another purpose of the letter is to assure believers that they have eternal life (5:13)—they don't have to be in doubt. The Gospel was written "that you may believe that Jesus is the Christ . . . and may have life" (Jn. 20:31). The epistle is written "to you who believe . . . that you may know that you have eternal life" (5:13). Since salvation is based on what Christ has done, our feelings don't affect it. "God is greater than our hearts" (3:20).

Not only is John sure that he is a child of God (3:1), but he says, "We know that when he appears we shall be like him, for we shall see him as he is" (3:2).

The number of times the word "know" is used in the epistle is significant. The problems in the church at the time this letter was written were somewhat different from those faced by other epistle writers. John is concerned about a group known as Gnostics (Knowers) who claimed special knowledge of religious matters. They taught that Jesus was a man who became divine at his baptism and ceased to be divine before his crucifixion. This made him sort of an in-between creature, neither true God nor true man. John warns his readers to test the spirits—that is, religious teachers—before they accept their teachings. The most important question they were to ask any teacher was whether or not the teacher believed that Jesus Christ has come in the flesh (4:2, 15). This is still the chief distinguishing mark of Christian teaching.

The fact that there are no references from the Old Testament leads many to suppose that this letter was written to Gentile believers, perhaps in congregations around Ephesus.

Most students find it difficult to outline this book. The letter seems to swing back and forth between emphasizing the importance of correct knowledge of Jesus and stressing the importance of letting this knowledge affect everyday actions.

In a general way you could say that chapters 1 and 2 discuss "God is light"; chapter 3, "God is righteous"; and chapters 4 and 5, "God is love." Or in other terms, the first section is about righteousness and obedience; the second, about love; and the last, about faith and confidence.

In spite of the informal way in which the letter is written ("My little children"), the epistle is more like an essay than a letter in form and includes no references to people or places.

Some have guessed that this might have been written as a circular letter, intended to be read in several churches where John had worked.

2 John

Whether the "elect lady" to whom the Second Letter of John is addressed is an individual known to the writer or simply stands for a congregation has never been decided. This letter's concerns are similar to those of First John: It urges living in love and warns against the same false teachings. Its key word is *truth*.

3 John

The Third Letter of John is a letter to an unknown man named Gaius, a very common Roman name. The writer commends him for being hospitable to traveling missionaries. At the same time he condemns Diotrephes, a self-seeking member of the church who refused to welcome such ministers.

As you read Revelation, try to notice any major divisions. Do you observe any unusual use of numbers?

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